IOYFVLL NEWES *out of the newfound world,*

wherein are declared the rare and singular vertues of diuers and sundrie Herbs, Trees, Oyles, Plants, & Stones, with their applications, aſwell to the vſe of Phyſicke, as Chirurgery: which being well applied, bring ſuch preſent remedy for all diſeaſes, as may ſeeme altogether incredible: notwithſtanding by practiſe found out, to be true.

Alſo the portrature of the ſayde Herbes, very aptly deſcribed: Engliſhed by Iohn Frampton Merchant.

Newly corrected as by conference with the olde copies may appeare. Whereunto are added diuers other bookes treating of the Beaſts, the birdes, Serpentes, the properties of woods, herbs, in Phyſicke and the benefits of them.

Imprinted at London, in Paules Churchyard at the ſigne of the Quenes Armes, by William Norton.

1580.

T D

To the right worshipfull Maister Edwarde Diet Esquier, John Frampton wisheth much health, with prosperous and perfect fortune.

Entring right worshipfull, home into Englande out of Spaine, and now not pricked with the former tooles of my olde trade, to passe the tyme to some benefite of my country, and to anoyde idlenes, I tooke in hande to translate out of Spanish into English, the three bookes of Doctor Monardes of Seuil, the learned Phisition, treating of the singular and rare vertues of certaine Hearbes, Trees, Oyles, Plants, Stones, & Druggs of the West Indias, for that the same bookes of high commendation in Spaine, and other countries, in such sorte, that in deede it might bring in very rare profite, to my Country folkes of Englande, by wonderful cures of sundry great diseases, that otherwise then by these remedies, were incurable. And having finished the same translation, I determined to dedicate my translation

thereto, to seeke for yours of that ledge, for the worthinesse of the woorke: and not finding any Gentleman of myne acquaintance, that was more studious, and more delighted with learned workes, or that more cherished trauellers, and louers of all good knowledge: determined to dedicate the same to your woorshippe before all others, requesting your woorshippe to accept the worke, and to be a patron of the same, and to take it into your protection, since the matter is of good substance, and of much value, and of me truly & faithfully translated into English. And since these foresaid Medicines mentioned in the same worke of Dr. Gesner Modestes, are now by Marchants & others, brought out of the West Indias into Spayne, and from thence hither into England, by such as doe daily trauell thither, and that the excellencie of these Hearbes, Trees, Oyles, Plants, stones, &c. haue bin knowen to be so precious a remedie for all maner of diseases and hurtes, that may happen vnto Man, Woman, or Childe, they haue left of and forsaken very much the olde orders and maners of Phisicke, which was vsed before that this was knowen; as things not of so present remedie for all maner of diseases, as these now we late founde out, are; which by greate experience made in Spayne, and other Countries, were throughly and effectually proued and experimented, to woorke the effectes which are contayned in this Booke.

And

And thus I leaue your woorſhippe to the Almightie, beſeeching him to gyue you long lyfe, and for the Common-wealthes ſake that aduauncement, that your good nature, and rare vertues doe wel deſerue. From London the firſt of October. 1577.

Your worſhips during lyfe to commaunde: *Iohn Frampton.*

Dedication.

And thus I leave your worship to the Almighty, beseeching him to give you long life, and for the Commonwealths sake that good nature, that your good nature, and rare virtues doe well deserue. From London the 8th of October. 1577.

Your worships during life to command.
Maunder. Iohn Lampre.

THE FIRST PART OF THIS BOKE TREATETH OF THE *things that are brought from the Occidentall Indias, which* ſerue for the vſe of Medicine, and of the order that muſt be kept in taking the roote called *Mechoacan*, wherein are diſcouered great ſecretes of Nature, and great experiences: made and compiled by *Doctor Monardus*, Phiſition of Seuill.

In the yere of our Lord God, a thouſand, foure hundreth ninetie two, our Spaniards were gouerned by ſir Chriſtopher Colō, being naturally borne in the ciuitie of *Genoua*, to diſcouer the Occidētal *Indias*, that are called at this day, the newe world, and they diſcouered the firſt land thereof, the xi. day of October, of the ſaid yere: & from that time vnto this, they haue diſcouered many & lardy Iſlandes, and muche firme land, as wel in that coſtrie, which they cal the new Spaine, as in that which is called the *Peru*, where there are manie Prouinces, many Kingdomes, and many Cities, that haue contrary and diuers cuſtomes in them, in which there haue beene founde out, thinges that neuer in theſe partes, nor in any other partes of the worlde haue beene ſeene, nor vnto this day knowen: and other thinges which nowe are brought vnto vs in greate abundance, that is to ſay, Gold, Siluer, Pearles, Emeraldes, Turkeies, & other fine ſtones of great value. Yet great is the exceſſe and quantitie that hath come, and euery daie doeth come, and eſpecially of Golde and Siluer, that it is a thing worthy of admirati-

on the great number of Peions, which haue come from thence, beſides the great quantity of pearles which haue ſtored the whole woꝛld: alſo they doe bꝛing from thoſe partes, Popingaies, Griffons, Apes, Lions, Gerfaucons, & other kinds of Haukes, Tigers wool, Cotton wool, Graine to die coloures with al, Hides, Sugars, Coppar, Brasill, the wood *Ebano Anili:* and of all theſe, there is ſo great quantity, that there commeth euery yeere, one hundred ſhips laden therewith, that it is a great thing, and an incredible riches.

Medicines that our Occidentall Indias doe ſend vs.

And beſides theſe great riches, our Occidentall Indias doe ſend vnto vs many Trees, Plants, Hearbes, Rootes, Iuices, Gummes, Fruites, Licoures & Stones that are of great medicinall vertues, in the which there be founde, and haue been found in them, very great effectes that doe exceede much in value and pꝛice all the aforeſayde thinges, by ſo muche as the coꝛpoꝛall health is moꝛe excellent, and neceſſary then the tempoꝛall goodes: the which thinges all the woꝛld doth lacke, the want whereof is not a litle hurtefull, according to the greate pꝛofite which wee doe ſee, by the vſe of them to follow, not onely in our Spayne, but alſo in all the woꝛld.

Ariſtotle.

And this is not too bee merueiled at, that it is ſo, foꝛ the Philoſopher doeth ſay, that all Countries doe not peꝛdue Plantes and Fruites alike: foꝛ one Region peꝛdeth ſuch Fruites, Trees, and Plantes as an other doeth not: wee doe ſee that in *Creta* onely groweth the *Diptamo*, and the Incence onely in the region of *Saba*, and the *Almaciga* onely in the Illande of *Chio*, and the Sinamom, Cloues, and Peper, and other ſpices onely in the Illands of the *Maluca*, and many other thinges you haue in diuers partes of the woꝛlde, which were not knowne vntill our time, and the people of olde time did lacke them, but Time which is the diſcouerer of all thinges, hath diſcouered them vnto vs greatly to our pꝛofite, conſidering the greate neede that wee had of them.

And

And as there are discouered new regions, newe kingdomes, and newe Prouinces, by our Spaniardes, so they haue brought vnto vs newe Medicines, and newe Remedies, wherewith they doe cure many infirmities, which, if we did lacke them, woulde bee incurable, and without anye remedy: of which thinges although that some haue knowledge, yet they be not common too all people, for which cause I doe pretend to treate, and to write, of all things that they bring from our Indias, appertayning to the arte and vse of Medicine, and the remedie of the hurtes and diseases that wee doe suffer and endure, whereof no small profite doeth followe to those of our time, and also vnto them that shall come after vs: in the bewraying whereof I shall be the first, that the rather the followers may adde hereunto, with this beginning, that which they shal more knowe, and by experience hereafter finde out. *The discouery of the Indias.*

And as in this Citie of *Seuill*, which is the Porte and shale of all the Occidentall Indias, we doe knowe of them more, then in any other partes of all Spayne, for bicause that al things come first hither, where by better intelligence and greater experience it is learned: so doe I, with practice and vse of them this fourtie yeeres, that which I doe cure in this Citie, where I haue informed my selfe of them, that haue brought these thinges out of those partes with muche care. and I haue made experience thereof, with many and diuers persons, with all diligence and foresight possible, and with much happy successe.

Of the Anime and Copall.

THey do bring from the new Spaine 2. kinds of Rosine, that be both much alike one to the other, the one is called *Copall*, and the other *Anime*. The *Copall* is a Rosine verie white, and of muche brightnesse, it is *Of the Copal.*

brought in certaine great peeces, which are like too peeces of *Diacitron* very cleare, it hath an indifferent smell, but not so good as the *Anime*: with this *Copall*, the Indians did make perfumes in their sacrifices, & so the vse thereof was frequented in the Temples, by their Priestes.

Historie. And when the first Spaniardes went too those partes, the Priestes went out to receiue them, with little firepots, burning in them this *Copall*, and geuing to them the smoke of it at their noses: wee doe vse heere to perfume with it in diseases rising vpon coldenesse of the head, in the place of Incence, or *Anime*: it is hotte in the seconde degree, and moyst in the first, it is resoluatiue, and softneth by some matrish partes, that it hath.

What Anime is. The *Anime* is a gumme or Rosine of a greate Tree, it is white, it drawerh neere to the couloure of Incence, it is more oyly then the *Copall* is, it commeth in graines, as the Incence doeth, although somewhat greater, and beyng broken, it hath a yellowe colloure, as Rosine hath: it is of a very acceptable and pleasaunt smell, and put vppon burning coales, it doth consume very quickly.

How it differeth from ours. It differeth from our *Anime*, that is brought from *Leuante*, which is not so white, nor so bright, insomuche that some doe say, that it is spice of *Charabe* or *Succino*, which is called Amber congeled, wherwith they doe make Beades, but it is not so, for that the *Charabe* is a kinde of Pitche, that is founde in the Germayne Sea, and it is taken out of the Sea in great peeces, with a dragge of Iron, so that it seemeth to come foorth of some Fountaines, into the Sea, after the maner of pitch, and beeing come foorthe vnto the colde ayre, it congeleth, for because there is seene in the same, peeces of stickes, & other superfluities of the Sea, cleauing vnto it, and in this they shall see the errour of them, that say that it is Gumme of *Alamo*, and of others, that it is of the Pinetree.

Of the congeled amber.

Hermolaus. Of our *Anime* Hermolaus Barbarus, a man most excel

lently

lenly learned doeth ſaie, that it is gathered about the place where Incence is founde, and that lande or ſoile, is called *Amintin* and therefore the thing is called *Anime*.

A Barbarous authour. Of A place that is called Amintin, where our Anime is gathered.

That which is brought from the newe Spaine, is gathered from certaine Trees, of a reaſonable greatneſſe, by way of inciſion, as the Incence, and *Almaſiga* are gathered: we do vſe thereof for many infirmities, and principally for the griefe of the head, and paines therof, cauſed of humours, or of colde cauſes, and for ſtuffyng in the head, that thereof doeth proceede, after euacuation, perfuming therewith the chambers in the Winter ſeaſon: and where as are generall infirmities, it doeth purifie and correct the Aire, and they doe perfume therewith their head kerchers, when that they doe goe to ſleepe: for them that doe ſuffer paines in the head, and occaſions thereof, it doeth profite to perfume the head of him that is ſo diſeaſed, it doeth comforte the head vnto ſuch as haue it debilited, or weakened, and doe ſuffer paines by occaſion thereof: they doe put it alſo in plaiſters, and in ſeere cloches, where as is neede of comfort, and to diſſolue, eſpecially cold humours, or windineſſe: they doe vſe it alſo in place of Incence, as well in the perfumes, as in the aforeſaide.

The vertue therof.

It doeth comforte the braine, applied in the forme of a plaiſter, and euen ſo likewiſe the ſtomacke, and all partes being full of Sinewes, made after the faſhion of a Sere cloth with the third parte of Maſtic it taketh out the cold of any member, whatſoeuer, being applied thereunto for a long time, with refreſhing it. It is hotte in the ſecond degree, and moiſt in the firſt.

The complexion that it hath.

Of the gumme called Tacamahaca.

AND alſo they doe bring out of the newe Spaine an other kinde of Gumme or Roſine, which the Indians doe call *Tacamahaca*, and the ſame name did our Spaniardes giue it, it is Roſine

Of the Tacamahaca.

A iii taken

taken out by incision of a tree, being as great, as a Willow tree, and is of a verie sweete smell, it bringeth forth a red fruite, as the seede of Pionia.

How the Indians vse it. This Rosine or Gumme, the Indians doe much vse in their infirmities, chiefly in swellinges in any part of the bodie, whereſoeuer they bee ingendred, for that it diſſolueth, ripeneth, and marueilouſly deſolueth them. And euen ſo, it taketh awaie any manner of greefe, that is come of a colde cauſe: as humours, and windineſſe: this the Indians doe vſe very commonly, and familiarly. And for this effect the Spaniardes hath brought it.

The propertie that it hath. The colour is as the colour of *Galbano*, and ſome doe ſay that it is the ſame, it hath white partes like to *Ammoniaco*, it is of a good ſmel, and the taſt is like, inſomuch that being caſt vpon hotte burning coles, and giuing the ſmoke thereof at the nole of a woman that doth ſwoone, or els hath loſt her feeling by ſuffocation of the Mother, it doeth cauſe her to come quickely, and eaſily to her ſelfe. And the Roſine putte to her nauell, after the manner of a plaiſter, cauſeth the Mother to keepe in her place: and the vſe thereof is ſo much amongeſt women, that the moſt parte which is ſpent thereof, is for this effect, for that they doe finde themſelues very much eaſed by it, taking awaie from them all manner of chokinges of the Mother, and comforting the ſtomacke. Some that bee curious doe adde thereunto Amber and Muſke, and ſo it is better then alone. It is alwaies fixed, without melting of it ſelfe, vntill that it bee al wholie waſted.

Good for the diſeaſes of the Mother.

And where it doeth moſt profite, is for to take awaie any manner of griefe, cauſed of colde humours and windie, and beeing applied vnto them in manner of a plaiſter, it taketh them away, and diſſolueth them with greate admiration: it doeth cleanſe in ſuch ſorte, that vntill it hath done, and wrought this effect, it can not bee taken away, and the ſelfe ſame it doeth, being laide vppon ſwellinges, for that it

In any manner of griefe.

conſumeth

conſumeth and deſolueth them, and if there bee any deſire to ripen them, it doeth it, and that very quickly.

It is alſo a remedie verified, and experimented, that it doeth profite much in Reumes, and Runnings, wherſoeuer they goe, for it taketh them awaie, putting a ſmall peece of linnen cloth with this Roſine, behinde both the eares, or the eare on the parte which runneth, for that it doeth reſtraine the running of them: and applied vnto the temples of the head, in manner of a plaiſter, it doeth withholde the runnings and the fluxe, that runneth to the eyes, and to the partes of the face: it taketh away the tothe ache, although that the tothe bee hollowe, by putting a little of this Roſine into the hollowe, and if therewith the rotten tothe be burned, it maketh that the corruption goeth no further: and being laide after the maner of a plaiſter in the hollowneſſe of the necke, or grieſe of the ſhoulders, it taketh away the paynes: mingled with the thirde parte of ſtoraz, and a little Amber made in a plaiſter, for the ſtomacke, it doeth comfort it, and cauſeth appetite to meate, it helpeth digeſtion, and diſſolueth windines: after the ſame ſort put vpon the moulde of the head, it comforteth, and taketh away the paines thereof. In the Sciatica, or paynes of the hippes put thereunto, the effect thereof is greate: and likewiſe it is ſo in all paynes of the ioyntes: and in any payne of the body wherſoeuer it be, chiefly if it come of cold humours, or mixt: For becauſe with his reſolution, it hath partes of binding, which doe giue a marueilous comforting in ioyntes, or in hurtes of Sinewes, putting that alone, it doeth heale and cure them, for greate is the experience, that wee haue of it, in gendering ſooth with matter: it taketh away an extreeme colde: ordinarily it is applied to all griefes. I doe mingle therewith the thirde parte of pellowe Waxe, for that will be applied the better, and the vſe thereof is ſo celebrated, that the people knowe no other remedy for any griefe, but only the vſe of this Roſine, ſo that it

The vertue thereof.

In the tothache.

It cõforteth the ſtomacke.

In the grieſe of the head.

In the Sciatica.

In the grieſe of the ioints.

In the hurtes of Sinewes.

In al griefes.

The complexion thereof. it bee not inflamations very hotte, and also in them after the first furie is past, and the fearcenesse thereof, it doth profite much for to dissolue the rest: it is hotte in the beginning of the third degree, and drie in the second.

Of the Gumme Caranna.

Caranna. THey doe bring from the firme Lande, by the waie of *Cartagena*, and number *de Dios*, A Rosin of the couloure of *Tacamahaca*, somewhat cleare, and thinne, called in the Indians language, *Caranna*, and this woorde and name our Spaniardes haue geuen it, and it hath in maner the smel of the *Tacamahaca*, although it bee somewhat more strong of smell, it is very oylie, and it cleaueth fast without melting, for the clammines that it hath. It is a newe Medicine, and brought hither about a tenne yeeres past, and the Indians doe vse it in their infirmities against swellinges, and in all manner of griefes, and now in our partes it is much esteemed, for the great effects that it doth worke.

The vertues. It doth profit and heale the same infirmities, that the *Tacamahaca* doth, but it woorketh more speedily, so that many infirmities, where in the *Tacamahaca* doth not so much effect, the *Caranna* doth easily heale. There was one that did suffer paines in his shoulders, the wh paines hee had suffered a long time, in such sort, that he could not stirre his Armes, *It healeth an olde griefe of the shoulder.* hauing vsed a great time the *Tacamahaca*, yet hee was not healed, vntil hee had put thereunto the *Caranna*, and thereby in three daies he was made whole. In the grieues of the Iointes, and the Gout *Arthetica*, it hath a maruellous effect, being applied vnto the griefe, so that it be not an inflammation, of very hotte humour, for it taketh it awaie, with much easinesse. In olde swellinges, as well in humours as in windes, it dissolueth, in grieues caused by defluxe or running

In the griefes of the ioints.

In swellings.

ning of cold humours or mixed, it worketh a meruellous effect: in all paines of the Sinewes, and griefes of the head, and griefes that thereof do proceede, it profiteth much. Surely, it is a medicine to dissolue and to take away griefs of great efficacie, and doth make his worke with great certaintie in new greene wounds, especially of the Sinewes: it doeth much profit, and greatly in ioynts, in the which I haue seene done only therewith very great workes: it is an intercepting to staie the fluxe and running of the eyes, and other partes applied behinde the eares, and in the temples of the head. It is very fattie and oylie, and hot more then in the second degree.

In griefes of Sinewes.

In newe woundes.

It staieth the running of the eyes

And it is to be noted, that all these Rosines the Indians doe gather by way of Incision, by geuing cuttes in the Trees, of which forthwith the licour doth droppe out, and from thence they gather it. *Note.*

Of the Oyle of the Figge tree of Hell.

FRom *Geliſco*, a Prouince in the newe Spaine, they bring an Oyle or Licour, that the Spaniards haue called, oyle of the *Fig* tree of Hell, for that it is taken from a tree that is no more nor lesse the our *Fig* tree of Hel, alwei in the Leafe, as in the Fruite: it is the same that wee doe commonlie call *Chatapocia*, or *Cherua*, it is also milkith as ours is, for that it is more burning in the Indias for the grosnes of the earth. *Oyle of the Figge tree.*

The Indians doe make this oyle, as *Dioſcorides* doeth shewe, in the first booke, the xxx. Chapter, that is, do pounde the seede, & seeth it in water, and after it is sodden, then they gather the Oyle that swimmeth vppon it, with a Spoone, and this is the maner to make Oyle of fruite and Seedes, and Bowes of trees: It is verie much frequented and vsed of the Indians. As for expression or wringing out the iuice, *How this oyle is made.*

they doe not knowe how to doe it, for lacke of knowledge, this kind of oyle principally is better drawen out this way, than by expression. This Oyle hath greate vertues, as by the vse thereof hath beene seene, as well in the Indias, as in our partes, and all that I will say, is of very greate experience, and much vse thereof in many persons: it doeth heale and cure all infirmities caused of cold humours, and windines, it doth dissolue al hardnes with mollification, and all inflammations being windie: it taketh away all manner of paine in what parte soeuer it bee, chiefly if it come of any colde cause, or windines, for that in this, it maketh a meruellous woorke, dissoluing greate windinesse, where soeuer it bee, and especially in the belly: and with this they do heale a windy Dropsie, & lykewyse al kinds therof, annoynting there withal the Belly, and Stomacke, taking some droppes therof with wine, or other licour appropriated, that it may auoyde the citrine water, and make the winde to be expelled: and if they doe put it in any maner Glister, or Medicine, geuen so it doeth auoyde out the citrine water, and doth expell Windes with more assurance than any other Medicine. In the griefes of the Stomacke of cold humours, and windes, and Colicke, it worketh great effect, anointing therewith, and taking some droppes therof, and principally they do this in that mortall disease called the *Ileos*, which is a certayne filthines that purgeth at the mouth. It doeth auoyde fleame principally, in griefes of the Iointes certain droppes of this oyle taken with the broth of some fat foule, it doeth empt away the humour that causeth the paine, it doeth heale the olde sores of the head, that doth yelde much matter.

The vertues and effectes.

Cures in generall.

It taketh away paine.

It healeth a windy dropsy.

In griefes of the stomacke and Colike.

In griefes of the Iointes.

It healeth sores.

Historie.

A Gentleman chaunced vomit his meate the space of many yeeres, did anoynt his stomack with this oyle, and therewith did recouer & neuer vomitted again: It doth vnloe Opilations of the inner parts of the body, & of the stomacke, & al the Mother, anoynting it therewith. And vnto yong children

It vnloeth opilations.

ynen and Popes, that cannot goe to the Stoole, anoynting the lower parte of the Nouill with this oyle, it doeth prouoke them to the stoole: and if they haue wormes, it doeth expell and kille them, chiefly if they giue them a droppe or two with milke, or with some fat grosse thing. And for those that haue lost their hearing, it causeth it to be restored to them, with a marueilous worke, as it hath beene seene by many experiences. In griefes of Ioinctes, and in griefes of swellinges, so that they come not of a very hotte cause, it taketh them away and doeth dissolue them: many of the members being drawen together, and annointed with this Oyle, they doe extende and the sinowes are mollified with it, taking away the griefe if that there bee any: it taketh away any markes or signes, wheresoeuer they bee in the face, principally, and the Morphewe which women many times bee troubled withall, the anointing with this Oyle, doeth take it away, and consumeth it, not with litle conflict to them that vse it. It is hotte in the first parte of the thirde degree, and moyst in the second.

It maketh them goe to the stoole.

For the that haue lost their hearing.

In griefes of the ioyntes.

For the members drawen together.

It taketh away the Morphewe, markes or signes of the face.

The cõplexiõ therof.

Of the Bitumẽ which is a kinde of pitch.

Bitumen.

THere is in the Iland of *Cuba*, certaine Fountaines at the sea side, that do cast from them a kinde of blacke pitch of a strong smell, which the Indians doe vse in their cold infirmities. Our people doe vse it there to pitche their Shippes withall, for it is well neere lyke vnto Tarre, and they doe mingle therewith Tallowe, to make it pitch the better. I doe beleeue that this is *Napta*, which the auncient writers doe speake of. *Possidonius* sayeth, that there are two Fountaynes thereof in Babylon, one white and the other blacke.

Napta.

The vertues.

That which is brought fro the Indias, we do vse against

griefes of the Mother, for that it doeth reduce the Mother to her place. And if it rise on high, then put it to the Nosthyrilles, and if it come downe to the lower partes, putting thereto a wet tent with this Pitche, it causeth it to go vpwarde, to her place: and likewise it doeth profite, being applied to cold Infirmities, as the other Medicines do which we haue spoken of. It is hotte in the second degree, & moist in the first.

Of liquid Amber, & the Oyle therof.

FRom the newe Spaine they doe bring a Rosine that we call *Liquid Amber*, and one like Oyle that wee call Oyle of *Liquid Amber*, that is to say, a thing that wee doe well lyke, and as precious as *Amber*, or Oyle thereof, both of them being of sweete smell & of good fauour, and especially the Oyle of *Liquid Amber*, which is of fauour more delicate and sweete than *Amber*. A Rosine taken out by incision from certaine trees very great and faire, and full of leaues, which are like to Iuie, and the Indians doe call them *Ocoeol*. They carrie a thicke rinde, of the colour of Ashes, this rinde being cut, doth cast out the *Liquid Amber* thicke, and so they doe gather it, and because the rinde hath a smell very sweete, they do breake and mingle it with the Rosine, and when it is burned, it hath a better smell, in so much, wher soeuer the trees are, there is a most sweete smell through all the fields.

What liquid Amber is.

Historie.

When the Spaniardes came the first time, to that place where it groweth, and did feele such a sweete smell, they thought that there had beene spices, and trees thereof.

The vse of it.

There is brought much quantitie of *Liquid Amber* into Spaine, in so much that they do bring many Pipes, and Barelles full thereof to sell for Merchaundise, for heere they raise profite thereof, to perfume in thinges of sweete

smelles,

smelles, wasting it in place of *Storax*, for that the smoke and smell doeth seeme to be the same: and also they doe put it into other confections of sweete smelles to burne, and suche like thinges. It casteth from it so muche smell without burning of it, that wheresoeuer it be, it cannot be hidden, but doeth penetrate many houses and streetes with the sweete smell, when there is quantity of it.

The workes and effectes of it.

It serueth much in medicine, & doth therein greate effect, for that it healeth, comforteth, dissolueth, and mittigateth payne applied vnto the Poulde of the heades by it selfe, or mingled with other thinges *Aromaticall*, it doeth comfort the braines, and taketh away the paines of any manner of griefe, proceeding of a coulde cause layed after the manner of a Playster therevnto, it doeth also mitigate, and take away the paines, & griefes of the stomake, wherein it doth a maruellous effect, applied after the maner of a Stomacher. For that it doth comfort the Stomake, and doeth dissolue windes, and helpe digestion, and take away rawnesse it causeth the meate to be well digested, it geueth lust to eate it is made of *Liquide Amber*, spreade abroade vpon a sheeps skinne, in the forme of a breastplate, mingled with a little *Storax*, *Amber* and *Muske*, it is a Playster which doeth profite muche in all that I haue sayed. There is knowne of this playster very great experience, in this Citie, for the good effect that it worketh: it is hot in the ende of the second degree, and moyst in the first.

A merueilous playster.

Out of this *Liquid Amber*, is taken the Oyle that is called the oyle of *Liquide Amber*, the which in his smell is more sweet, it is taken out of the *Liquide Amber* when it is newly gathered, putting it in parte where it may distill of it selfe, (the more subtill) is the perfectest and best of all.

Of the Oyle of Liquide Amber, and how it is take.

Others there be that do presse it, because the more quantitie thereof may be taken out, & they bring it for merchaundise, for that they vse to presse Glewes therwith for the common people, and in this trade there is much spent.

The vse of it in medicine.

It is vsed in Medicine for many diseases, and it is of greate vertue to heale colde diseases, for it healeth excellently well all partes wheresoeuer it be applied, it dissolueth and mollifieth any maner of hardnes, taking away the paynes: it dissolueth the hardnesse of the Mother, and openeth the opilations thereof. It prouoketh the Monethly course in women, and it maketh soft any maner of hard thing. It is hotte welnegere in the third degree.

Note.

And it is to be noted, that many doe bring this *Storax* very thin from the Indias, which is not so good, for because that they make it of the bowes of the trees, cut in peeces, and sodden, and they gather the fatnes that swimmeth vpon: and the Indians doe sell the bundes of the trees wherout the *Liquid Amber* is taken, made in handfulles, & doe sell it in their market places, for to put amongst their clothes, which causeth them to smell, as of the water of Angels, & for this purpose the Spaniards doe vse it.

Of the Balsamo.

They doe bring from the newe Espayne that licour most excellent, which for his excellencie and meruelious effectes, is called *Balsamo*, an imitation of the true *Balsamo*, that was in the land of Egypt, and for that it doeth such great workes, and remedie so many infirmities, there was geuen to it such a name. It is made of a tree greater than a Pomgarnet Tree, it carrieth leaues like to Mertles: the Indians doe call it *Xilo*, and we doe call the same *Balsamo*. It is made two maner of waies, the one is by the way of incision, cutting the rynd of the Tree, which is thinne, geuing many small cuttinges, out of the which there commeth a clammith licour, of colour white, but it is little and moste excellent, and very perfect. The other fashion is, whereby the Indians doe vse to take out licour of

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the trees, which is a common vse amongst them is this: they take the bowes and the great peeces of the trees, and make them as small, as they can, and then cast them into a greate kettle, with a good quantity of water, & so boyle them vntill they see it sufficiently done, and afterwarde they let it coole, and gather vp the oyle that doeth swimme thereuppon with certayne shelles, and that is the *Balsamo* that commeth too these partes, and that commonly is vsed: the colour therof is Alborne, which is likened to blacke, it is of moste sweet smel, and very excellent. It is not conuenient, nor it ought to bee kept in any other vessel then in siluer, (Glasse or Tinne, or any other thing glassed, it doeth penitrate and doeth passe through:) the vse thereof is onely in thinges appertaining to Medicine, and it hath been vsed of long time, well neere since the new Spaine was discouered, for that incontinent the Spaniardes had knowledge of it, because they did heale therewith the woundes that they did receiue of the Indians, being aduised of the vertue thereof by the same Indians, and they did see the saide Indians heale and cure themselues therewith.

When it first came into Spayne, it was esteemed as much as it was reason it shoulde be, for that they did see it make merueilous woorkes, one ounce was woorth tenne Ducates and vpwardes, and now it is better cheape: the first time that they carried it to Rome, it came to be woorth one ounce, one hundreth Ducats: & after that they brought so much and such great quantity, that it is nowe of small value: this commeth of the abundance of thinges. And when it was very deere all men tooke profite of the profite of it, and since it came to bee of so lowe a Price, it is not so muche esteemed beeyng the saide same *Balsamo*, that it was then when it was woorth one hundreth Ducates the ounce. Surely if the Indias had not beene discouered, but onely for the effecte, to send vs this merueilous licour, the labour had been wel employed which our Spaniardes

The estimation that it had in.

Note.

Note.

arues haue taken for that the *Balsamo* that was vsed to be had in Egypt, it is many yeres since it failed, because the Tree from whence it came, dyed vp, whereby you haue now none in the worlde. Our Lorde God did thinke it good in place of that to geue vs this *Balsamo*, of the newe Spayne, the which in my iudgement in Medicinal vertue, is no whit inferiour vnto that of Egypt, according to the great effects that we doe see in it, and the great profite that it doeth, which we doe see in Medicines, in three wayes: that is to say, it is taken at the mouth, or it is applied outwardly, or it serueth in thinges of Surgery. Taken in the morning fasting, it healeth the shortnesse of breath: it taketh away the diseases of the bladder: it prouoketh the Menstrues of Women taken and applied with a Pessary: it taketh away the olde paynes of the stomake, licking certayne droppes therof in the morning fasting, layde vpon the palme of the hande, and so continued: it doeth comforte the stomake: it doeth rectify the Liuer: it maketh a good colour in the face, it maketh a good breathing, it openeth the Breast, it vnbeeth opilations, and conserueth youth. I know a person of much estimation that did vse it, and beeyng of great yeeres, did looke like a young man, and lined after he vsed it without occasion of any euill. They which haue beene troubled with a dry cough haue vsed it, and to some it hath beene profitable, and some Gentlewomen that haue not brought forth Children, haue vsed it in tentes for to purge the Mother, and it hath done them good.

The effectes that it hath taken in at the mouth.

Historie.

It hath beene also applyed outwardly in all manner of griefes caused of colde humours, or of windes. For that beyng continued, it taketh away very well any manner of griefe, applied hot, with a little fether, and layeng therevpon a cloth wet with the selfe same *Balsamo*, it is dissolutiue, and so it doeth consume and vnbee swellinges colde and olde. It strengtheneth any part where it is put vnto, the forepartte of the heade it doeth comforte meruellously, and

The effectes that it hath, applied outwardly.

and taketh away the paynes thereof, consuming any manner of humour or colde that is in it: it taketh away the palsey by annoynting the Forehead and Neche, and the partes that bee impotent, and it doeth profite in all infirmities of Sinewes, and shrinkinges of them. Applied unto the stomache, it helpeth digestion, and comforteth it, dissolving wyndinesse: and if there bee any opilation, it openeth it. And also the opilations of the inner partes it dieth mollifie and soften: it taketh away the payne of the Stone in the Ridneies or Raynes, beyng layde hot uppon the grieued place: in the paynes of the Belly or Stomake caused of colde or wyndes, beyng puttherevnto hot, or layed uppon hotte Breade taken out of the Ouen, it taketh them away, it prouoketh Urine, and them that cannot pisse, applying it outwardly, and taking a fewe drops thereof, it doeth dissolue and expelleth it: in the paynes of the ioynces it hath marueilous effect, and in these it hath a speciall Prerogatiue, and especially in the *Sciatica*, dissolueth any manner of hardenesse or swelling that remayneth in any such griefe: in paynes of the Sinowes it is a marueilous remedie, and in all rumninges of flixe, it doeth stoppe and heale.

This *Balsamo* being applied in practice of Surgery hath great effectes, of it selfe, or mingled any other way with medicine, that hath vertue to doe the effect wheresoeuer it is applied, and to shewall these vertues there of, it would be verye long. I doo remit it to him that shall vse it, that he may make the apposure that shall be necessary and conuenient.

The *Balsamo* is a verye common and vsed remedie for woundes being newe, for that it doth cure them by the first intention, gleweing together the partes without making matter, and where there be dyuises that cannot be glewed togither, it doeth a verye good worke, making digestion with readinesse, and in the rest of the workes that appertaine to Surgerie, it doth that which is conuenient

The effect that it hath in practice of Surgerie.

hatill the woundes be whole, and for this cause the vse therof is a common medicine in all surgery for poore folkes, seeing that on with one medicine all effectes are wrought therewith, that are necessary: & it is a common thing to say, that when one is hurt, let *Balsame* be put therevnto, and so they be, & it woth heale them. In the woundes of Shotwes it worketh a merueilous effect, for that it doeth both cure & heale. It healeth better then any other medicine doeth, it resisteth colde, the woundes of the head it healeth very well, not hauing the Skull broken, nor perished.

Any manner of woundes beyng frethe it doeth heale in any parte of the bodie wherefoeuer they be, so that there be no more in it but a simple wounde. In ioyntes what manner of wounde soeuer it be, it doeth make a marueilous worke: The vse therof is very common in this Citie, in woundes. For that you haue fewe bodies, but you haue *Balsame* in them by this effect. So that in wounding of any person forthwith they goe to the *Balsame*, for with little quantitie therof they doe cure and heale, and many times with putting of it once euery third day, they finde the wounde whole. In oling sores applieth by it selfe, or with any other oyntment, it doeth mundifie, and fill them vppe with flesshe.

In large fluxes *Paroxismales* beyng layde halfe an houre before the colde doeth come, vppon the mouthe of the bodie very hot, the patient being very well couered with clothes, and taking forthwith sixe or seuen sixe droppes therof in wine, it taketh away the colde, in three or foure times doing it. Tasteth of a sharpe sauour and some what bitter, whereby are seen the hyp partes and combyratiue that it hath: it is hot and dyp in the second degree.

Of the herbe Iohn Iofante for woundes.

I will not let to write of a certayne Herbe, which the Conquerours of the newe Spayne vsed for the remedy of their woundes, and shottes of arrowes, which doth them moe a great remedie in their troubles, and it was discouered by

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an Indian, which was seruaunt to a Spaniarde called Iohn Infant. He was the first that vsed it, they did call it, and doe call it at this present day, the Herbe of Iohn Infant: this herbe is little, they gather it greene, and beate it, and so they lay it simply vpon the wounde: it doth restraine and stoppe the blood, and if it be a wounde in the fleshe, it doth cause it to growe together, and healeth it by glewing the partes. The woundes of the priuetues, and other partes it doth cleanse, mundifie, and ingendreth fleth in them vntill they be whole, and because they doe not find this herb in all places, they bring it made into powder, for that it worketh the same effect as well as being greene, and the powder, as some say, doth it better than the herbe.

Of this kynde, in likewise haue you many other in all the other partes of the Indias, that haue the same and other properties and woorke meruellous effects: and to write of euery one of them particularly, it were needfull to make a great volume, then wee doe pretende of this that we shall entreate of.

These thinges they bring from our Occidentall Indias, which at this day bee celebrated in all the worlde, and with them they haue made & doe make the greatest woorkes that euer were made in medicine, & there were neuer the like made, by any other medicine that vnto this day hath beene knowen, for that the nature of al these is to cure infirmities which without this remedy be incurable, and to woorke the effectes that doe seeme to bee thinges of woonder, and these are notorious, not onely in these parts, but in all the worlde: the which thinges are the wood that is called *Guaiacan*, the *China* and the *Sarcaparilla*. And for that it seemeth that the *China* doth come from Portingall, and that the Portingales doe bring it from their Orientall Indias, and not frō ours, I will say what is to be said hereafter when we do speak thereof. And therefore let vs beginne with *Guaiacan*, as of a remedie that first came from the Indias, and as first of the best

beſt of all, as experience hath ſhewed, and the diſcourſe of it in ſo many peaces.

Of the Guaiacan and of the holie Wood.

The wood of the Indias.

THe *Guaiacan*, that is called the wood of the Indias was diſcouered forthwith, whē the firſt Indians were ſlaine, which was the Iſland of *Samcta Domingo*, where is great quantity thereof. There was an Indian that gaue knowledge thereof to his Maſter, in this maner. That man a Spaniard that did ſuffer great paines of the Pocas, which he had taken by the companie of an Indian woman, but his ſickneſſe being one of the pbiſitions of that country gaue him the matter of *Guaiacā*, wherewith was made this grieuous payne were taken away that he did ſuffer, but he was healed verie well of the euill with the which many other Spaniardes, that were infected with the ſame euill were healed alſo, the which was communicated immediatly, with them that came from thence, hither to *Semil*, and from thence it was diuulged throughout all Spaine, and from thence through all the world, for that the infection was ſowen abroade throughout all parties thereof: and ſurely for this euill it is the beſt, & the moſt chiefe remedy of as many as hitherto haue bene found, and with moſt aſſurance, and moſt certaincie, it healeth and cureth the Lapas diſeaſe, if they be well handled: and this water giuen as it ought to be, it is certaine that it healeth it moſt perfectly, without turning to fall againe, except the ſicke man doe returne to rumble in the ſame boſome, where he tooke the firſt infection.

Our Lord God would from whence the euill of the Pocas came, from thence ſhoulde come the remedy for them. Since it is knowne that they came into theſe parts from the Indi-

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as, and first of all from *Sancto Domingo*. The Pockes bee as common amongest the Indians, and as familiare, as the Measelles bee vnto vs, and well neere the most part of the Indians, both men and women haue them, without making thereof any scruple, and they came first in this sorte.

In the yeere of our Lorde God 1493. in the warres that the Catholike King made in Naples, with King Charles of France, that was called Great heed, in this time sir Christofer Colon, returned from the discouerie that hee had made of the Indias, which was *Sancto Domingo*, and other Mands, & he brought with him from *Sancto Domingo*, a great number of Indians, both men and women, which he carried with him to Naples, where the Catholike king was at that time, who had then concluded the warres, so that there was peace betweene the two Kinges, and the hoastes did communicate together, the one with the other. And Colon being come thither with his Indians, the most part of them brought with them the fruite of their countrie, which was the pocke. And the Spaniardes began to haue conuersation with the Indian women, in such sorte, that the men and women of the Indias, did infect the Campe of the Spaniardes, Italians, and Almaines, so the Catholike king had them of all these Nations, and there were many that were infected with the euill. And after the hoastes commoned together, the fire did kindle in the campe of the king of Fraunce, of which it followed, that in short time the one and the other were infected with this euill seede: and from thence it hath spred abrode into all the worlde.

The names that they gaue to the euil first.

At the beginning it had diuerse names: the Spaniards did thinke that it had beene giuen them by the Frenchmen, and they called it the Frenche euil. The Frenchemen thought that in Naples, and by them of the Countrie, the euill had beene giuen them, and they called it the euil of Naples. And they of Almaine seing that by conuersation with the Spaniardes, they came by it, they called it the Spa-

nithe Skabbe, and other called it the Pealeties of the Indias, and that very truely, seing that from thence came the euill in the beginning.

Opinions of this euill.

Amongest the great Phititions of that time, there were sundry great opinions of the cause, and originall of the infirmitie. The one sorte sayde that it came of the euil meate, Lancholie meates, that the subtes of nerestitie had eaten, as wilde hearbes, and many gardeine hearbes, and rootes of hearbes, Alles, and Hoyses, and other liche things, that ingender such like infirmities, corrupting and burying the blood. Others there were, that did attribute it to the conjunctions of Saturne and Mars, and they did apply it to the heauenly influence, and gaue thereunto diuers and sundry names. Some called it the Leprose, others Grubbe Pose, other Pentegre, others the Deathly euill, others Elephantia, without certaine assurance what disease it was. For they were ignorant that it was a new disease, and they would reduce it to some already known and written of. And now we come to our *Guaiacan*, whose name was giuen by the Indians, and of them very well knowen, and so they haue called it and we call it, in all the worde, calling it also the woode of the Indias. Of this woode many haue written and much, one sorte sayeng that it was *Ebano*, others that it was a kinde of Boxe, with many other names wherby they haue named it. It is a new tree and neuer seene in our partes, nor in any other of the discoueries, as the country is newe, so is the tree a newe thing also.

Guaiacan an Indian name.

The description of the Guaiacan.

Whatsoeuer it be, it is a great tree, of the greatnesse of an Oke: it casteth out many bowes, the rinde it doth cast from it being dry, greate, and full of Gumme, the hart therof is very great, it is well neere lyke to blacke, altis very hard as much and more then *Ebano* is. It casteth forth a little leafe and hard, and every peere it bringeth fooeth yellow flowers, out of the which is ingendered a round fruite, with litle kernelles within it, of the greatnesse of a Pedler:

of theſe Trees there is greate abundance in *Sancto Domingo*.

And after this they haue founde an other Tree, of the kind of this *Guaiacan*, in Saint Iohn *de Puerto Rico*, which is an other Mande neere to that of *Sancto Domingo*, ſuch an other tree as that is, ſauing that it is leſſe, & the body of the tree and the bowes are ſmaller, & it hath ſcarſely any barke, or if it haue any, it is very little, and that is in the body of the tree, ſo that the bowes haue none at all: It is of more ſwetneſſe ſmell and more bitter then the *Guaiacan*, that is nowe vſed in our realme, I meane that of *Sancto Domingo*, and for his marueilous effectes, they call it the holy Woode, & ſurely with reaſon: for that it is of a better working then that of *Sancto Domingo*, which is ſeene by experience, but euen aſwell the one as the other is a marueilous remedy, to cure the diſeaſe of the Pox: of the which and of euery one of them a materia made, and is taken for this infirmitie, and for many others in this ſorte.

How the water of the woodde is made.

They take twelue ounces of the wood made ſmall, and two ounces of the Rinde of the ſame woodde broken, and they caſt it to ſteepe in three Pottels of Water, in a newe pot, that will holde ſomewhat more, for the ſpace of xxiiii. houres: and the pot being well kept, they ſeeth it ouer a ſoft fire of kindled Coales, vntill the two Pottels bee ſodde away, and one remayning. And this is to be noted at the time the water is put to it, putting therein one Pottle, they dip in a little Roode, and doe marke howe high the water of one Pottle reacheth, and by that meaſure and marke they ſhall ſee when the two are ſodde away, and the one Pottell remayneth. After the water is ſodden, they ſet it to coole, & ſtraine it, and keepe it in a glaſſed veſſell, and ſoothwith vpon the ſaid ſodden woode, they poure foure Pottels of water, and ſeeth it till one bee ſoddenaway, and this water muſt bee ſtrayned and kept apart, and it muſt bee taken in this ſorte.

After

The manner of taking it.

After that the ſicke man is purged by the counſell of a Phiſition, let him be put into a warme Chamber, and kept from the colde and from ayre, and being laied in his bedde, let him take early in the morning tenne ounces of Water, of that which was firſt made wel wormed, and let him be couered ſo that he may ſweate wel, & let him kepe his ſweat at the leaſt two houres, & after he hath ſwet, let him be made clean from his ſweat, & take a warme Shirt, and the reſt of his Linen clothes, & foure houres after he hath ſumpte, let him eate Reaſings, Almonds and Biſket, and that in reaſonable quantitie. Then let him drinke of the water that was made the ſecond time, the quantity that he hath vſed vſ. and of the ſelfe ſame let him drinke in the day time, & eight houres after hee hath eaten, let him returne to take the firſt water, and let him take other tenne ounces well wormed, and then ſweate other twoo houres, and after his ſweate let him bee made cleane, and then bee couered againe with warme cloathes, and one houre after hee hath ſwet, let him make his ſupper of the ſame Reaſings, Almonds, and Biſket, and drinke of the ſecond Water. This vſer he muſt obſerue the firſt fiftiene dayes, except hee haue ſome notable weakneſſe, and in ſuch caſe hee muſt bee ſuſteined with growing him to eate of a young Chicken ſodenly, with the reſt of the Diet: and in them that be leane, that cannot beare ſo vppetite Diet, it is ſufficient that they take it for nine dayes, and at the end of them they may eate a little Chicken roſted, & if in caſe the ſicke perſon be debilitate, and that he cannot ſuffer the Diet, let him haue from the beginning a very ſmall Chicken, going forwarde increaſing in the vppes of tyme, and being paſt the 15. dayes, let him returne to purge himſelfe at the ſixtiene dayes end, & let him take the waight of fiue ſhillinges of the ſubſtance of Caſſiſtula, taken out by ſtrayner or other thing reſpondent thereunto, and that day let him drinke no ſtrong Water, but of the ſimple, and the next day after the Purgation, let him returne to

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the aforesayde order, taking in the morning and euening the strong water with his sweetinges, and eating and drinking the same. Hauing that in place of a Chicken hee may eate halfe a rosted Pullet, or somwhat more, and this seconde tyme let him take it for other xx. daies, in the which tyme hee may ryde, and walke about his chamber, being apparelled and kept warme. And at the end of them, hee shall returne to purge him selfe an other tyme, and must haue a speciall care to keepe good order, and after hee hath take the water for other xxtie dayes, must keepe himselfe from women and from wyne especially: and in place of wyne, hee must drynke the simple water of the woodde, which if he will not doe, then let him drynke of water sweetened with Anise seede or Fenell seede, supping litle at night and eating no flesh.

The diseases wherein the water doth beale.

This is the best way that the water of the woode ought to be taken, which doeth heale many infirmities incurable where other Physicians could not worke the same effect. This water is the best remedy that is in the worlde, to heale the disease of the Pose, whatsoeuer or of what kinde soeuer it bee, for that it recouereth it out for euer without any more returning again, and in this it hath his principall preeminence and excellencie. This water is also good for the Dropsie, for the shortnes of breath, for the falling sickenes, for the diseases of the Bladder, and of the Raynes, for the payres of the Ioynts, for all colde causes of cold humoures, for hemicrania, and other dangerous and importunate diseases, where the ordinary remedies of Phisitions haue not preuailed. Chiefly it excelleth where the cold disposicions be, that haue proceeded at any tyme from the disease of the Pose.

There be many that with this woode haue made sundry mixtures, making Syropes thereof, and surely with good effect. But my iudgement and opinion is, that he which shall take the water of the woode, ought to take it in the maner as is aboue saide, without any mingling thereof, for that by experience

perience it hath beene seene to make the better worke. This water is good for the teeth, making them white, and fastning them, by continual washing of them therewith: it is hot and dry in the second degree.

Of the China.

The Second Medicine that commeth from our Indias, is a roote called the *China*. It seemeth that I should slaunder it, to say that the *China* groweth in our Occidental Indias, since commonly the Portingales doe bring it from the Orientall Indias.

China of our Indias.

By this you shall understande, that Don Francis de Mendoza, a worthy Knight, when hee came from the newe Spayne and Peru, shewed to mee a greate Roote, and other lyke rootes, who asked mee, what rootes they were? I answered that they were rootes of the *China*, but that they seemed to bee very softe. He sayde to mee, that so they were, and that it was not longe since that they had beene gathered and brought from the new Spayne. I marvelled that they had it there soe. I doe beleeve that in the *China* only it had growne: but since then not only there doth in the newe Spayne the *China*, but they also doe sende from thence greate quantities of Spiceries from the place which that *China* is from. And I beleeve it when I saw the conterfet that he made with his maister, to bring into Spayne great quantitie of spiceries, that hee had begon to set one to plante, and I saw greene Ginger brought from thence, as also the *China*.

Historie.

This *China* is a roote lyke to the roote of a cane with certaine knottes within it, whyte and some with the whyte-nesse hath an albayne colour: it is red without, the best is the freshest, that which hath no holes, if it bee weighty, and not wormeeaten, and that it have a fatnes as if it were oyngeled, and it hath an unsavory taste. This Roote doeth

growe

growe in the *China*, which is the Oriental Indies neere to *Syria* and *Sirchana*. It groweth neere to the Sea, onely with the roote they helpe themselues, with the which the Indians bee healed of grieuous diseases. And therfore they haue it in great estimation: they do heale al maner of latge diseases therwith, and also the sharpe paines: especially Agues, with the Water of it, pourging Sweate, and by this way they heale many. It prouoketh sweat maruellously.

Historie.

It is wel neere xxx. yeeres since that the Portingales brought it to these parts with great estimation, for to heale al manner of diseases, and especially the diseases of the Pose, in the which it hath wrought greate effectes, and the Water is giuen in this sorte.

The manner how to giue the water of the China.

The sicke person being purged as is most conuenient, must take one of the Rootes and cut them small into the thicknesse and greatnes of a three penny peece, and so being cut, shall way one ounce, and cast it into a newe Pot, and thereupon shall poure three Pottels of Water, and so shall lye a steeping there xxiiii. houres, and the Pot being stope, let it seeth at a soft fire of kindled Coales, vntill half be sodden away, & one Pottel & half remaine, and this is to be knowen by the ouer of the Pesture as aboue said, in the water of the Wood. And after that it is colde, let it bee strained and kept in a glasse vessel. There must be care taken, that it stande in some peece of warme place neere to the fire, for that therwith it doeth preserue the vertue the better, and dureth longer time, before it be corrupted.

Howe it must be taken.

The sicke man being lodged in a close conuenient Chamber, must take in the morning fasting twelue ounces of the sayde water, as hotte as he can suffer it, and he shall procure sweat, & keepe it two houres at the least. After the sweat bee shal bee made cleane, and shall take a Shirte, and cleane clothes, & warme them, and shall lye downe againe two or three houres in the bed quietly, after hee hath swet. And

afterwarde let him apparell himselfe, and being well warmed remayne in his Chamber, in the which he shal be kept from cold & the open ayre, with all the pleasure of good company and conuersation: he shal eate at xi. of the clocke, halfe a Chicken sodden, or a quarter of a Henne, with a little Broth. At the beginning of dinner he shal drinke a vialfull of Broth, and forthwith eate of the Pullet, eating at the beginning a little, and per shal ende with Marmelade. His drinke shal bee of the water her tooke in the morning, for that heere is no more then one water, her may at the beginning after the Broth is taken, begin too eate Reasinges, without theyr little Graynes, or Prunes without theyr stones: theyr bread must bee Cruste, well baked, or Bisket. If hee will drinke in the day tyme, her may bee so with taking of a little Conserue, and drinke of the same water, and being eight houres past his Dinner, let him lye downe in his Bedde, and take other tenne ounces of the same water, the which being borne her may drinke, and procure swete two houres after he hath supped, let him be made cleane, and take a cleane shirte, and cleane clothes warme, and after one houre let him sup with Cicerus, Reasinges and Almonds, with some Bisket, and drinke of the selfe same water, and last of all eate Marmelade, upon the which he may not drinke. Thus he may continue xxx. dayes continually, without neede of any more purgation then the first, and her may sit vp, so that he go well clothed, vsing in this tyme all content and mirth, and keeping him selfe from al that may offend him.

Note. After that he hath taken this water in this sort, her must keepe good order, and good gouernement for the xxx dayes continually. And her must drinke no Wine, but water made of the *China*, that was before sodden, the which her shall keepe after it is sodden, setting it to dry in a shadowie place, and that *China* being dry, must be kept to make water for other 40. dayes, to drinke after the taking of the first water seething

seething one ounce thereof in three pottels of water vntil one halfe be sodden away, and this water let him drinke continually. And aboue all thinges let him keepe himselfe from women: and he must alwayes haue care, that as well in the water of xxx. dayes, as in the water of the fourty daies, that the *Chine* be steeped in the water xxiiii. houres before it be sodden.

There be many diseases healed with this water, as kinds of euill of the Pose, all olde Sores, it resolueth all swellinges and knobbes, it taketh away the payues of the ioyntes which they call the Arthetica Goute, and any other kinde of Goute that is in any particular member or place, and especially the Sciatica, it taketh away olde payues of the head and of the stomake. It healeth all manner of runninges of Reumes, it dissolueth Opilations and healeth the Dyaphie. It maketh a good colour in the face, it taketh awaie the Iaundies, and all euill complexion of the Liuer & rectifieth it, and in this it hath a greate prerogatiue. And by this meanes these infirmities are healed. It healeth the Palsey & all infirmities of the Sinewes, it healeth all diseases of Vrine, it taketh away Melancholy, and all infirmities comming of colde diseases. It doth comfort the stomake, it doth dissolue windes meruellously, and also Agues long and sharp, as quotidian: the taking of this water as it is conuenient, so doth it roote them out, and take them away. The which thing it doeth by prouoking of sweat, in this it doth exceede all other Medicines, and some will say that in Pestilent Agues, by prouoking sweat it healeth them. It is dry in the second degree with very little heate, the which is scene by the other waters of the wood. And as *Sarsaparilla* which doth heate and drie, so this doth not, nor leaueth any impression of heate.

The disease that he healed by this water.

The completion thereof.

Surely it is a notable Medicine, in the which I haue founde greate effectes for the Diseases which I haue spoken of. *Note.*

Of the Sarcaparillia.

The tyme since that the Sarcapillia, came vnto vs.

THE *Sarcaparillia* is a thing brought into our partes since the *Chyna*. It is xx. yeres since ỹ the vse therof came to this city. It first came frō the new Spaine, & the Indians did vse it for great medicine, with the which they did heale many and diuers diseases.

The description, of the Sarcaparillia

It is a plant which doth cast many rootes vnder the ground, being of a yeard long, & of the colour of a cleere Tawny, & sometimes the rootes shoote so deepe, that to take them out all, it is nedfull to dig a Mans length. It casteth forth certaine bowes full of knottes, that quickly do dye, and we know not that they haue carried flowers or fruite at all.

Sarcaparillia of the Hunduras.

After that the *Sarcaparillia* of the newe Spayne was founde, there was also found in the Hunduras, an other sort that was better, and of better effectes: it is knowne to be of the Hunduras, because that it is of colour Tawnie, and grosser than that of the newe Spayne, the which is whitte, and somewhat like to yellowe, and more small, and so the *Sarcaparillia* that is most like to blacke is best.

The choosing of it.

It ought to be freshe, and in this is all the goodnes therof, it is knowne to be freth by not beyng Wormē eaten. For that at the freshe breaking of it long wise, in the middest it maketh a running out to the end, and casteth out no dust, and the heauier it is, the better it is.

Of the name.

The Spaniardes did call it *Sarcaparillia* when they saw it, for the great likenes that it hath with the *Sarcaparillia* of these partes. I haue it for certayne, that the *Sarcaparillia* of these partes, and of the Indias, is all one, and the verie same that ours is. The which I haue experimented many times, & ours worketh the effect that the *Sarcaparillia* of the

newe

new Spaine doth, it is like vnto that of the Honduras, but it is of a bitter taſt, and not very ſharpe, and the water that it perideth hath no more ſauour then barley water hath.

The vſe of this hearbe at the firſt did differ muche from that which is now in experiment, for that they gaue it as the Indians did, in the healing of their ſicke folkes, and ſurely it did woorke very great effects. But the delicateneſſe of our time doth require that it ſhould be vſed and geuen as the water of the wood is. At the beginning they took of the *Sarcaparilla* much quantitie, more then halfe a pounde, & did cut it ſmall and breake it, and caſt it into a quantitie of water, and being well wet they beate it in a Morter a good while, in ſuche ſorte that it was made like a Felte, and then did ſtraine it, preſſing it very well, for there came out of it the likeneſſe of a thicke drinke. And of that they tooke in the morning hot, one good Cup full, and then the Patient cloathed him ſelfe well. And ſweete two houres, and if in the day time they would drinke any thing, it ſhould bee of the ſelfe ſame thicke drinke, ſo made by expreſſion hot, and then they ſweete as much in the morning. This order they obſerued for three dayes continually, without eating or drinking of other meate, ſauing onely that thicke drinke, taken out by preſſing or ſtraining of the *Sarcaparilla*: & after this ſort I gaue it at the beginning many times, and ſurely it wrought great effects, and many ſicke people did better recouer, then they doe nowe with this other faſhion.

How it was vſed in the beginning.

Take this for three dayes.

After there was inuented an other forme and manner to geue it, and is that which is now vſed, in this ſort. They take two ounces of *Sarcaparilla*, and waſh it and cut it ſmall and then they put it into a newe earthen pot, and thereupon they poure three Pottels of water, and leue it in the water to ſteepe twentie and foure houres, and after the Pot being well ſtopte, it muſt ſeeth on a ſoft fire of kindled coales, vntill the two Pottels bee ſodden away, and the

The faſhion how it is now vſed and geuen.

the one remaine, the which may be knowne by the ayer of the measure, that we spake of, and when it is colde, let it be strained into a glassed vessel, and vpon the seifesame *Sarcaparilla* that is sodde, let there be so much water powred in a gayne that the pot be filled, & let it boyle a reasonable time, and kept in a vessel glassed.

The maner how to geue it.

Vnto the sicke Man beeyng purged, as it seemeth most conuenient, and placed in a warme Chamber, he must take in the morning ten ounces, of the first water of the *Sarcaparilla*, and must sweate at the least twoo houres, and after sweate he must be made cleane from his sweate, and take a warme shirt, and warme clothes, and the like hee must doe at night, eight houres after he hath eaten his Dinner, changing his shirt and hee apparrell. He must dine at eleuen of the clocke, and supper one houre after he hath sweat, at night eating nothing but Reasinges, Almondes, and Wilket, and drinking of the second water. Let him keepe this ayer fifteene dates, and if he be weake, geue him a little rosted chicken, increasing it in processe of time, & at the least hee must keepe his bed nine dayes at the first beginning, and the rest of the time in his chamber, kept from colde, and from ayre, and on the fifteene day he must be purged, with a soft and an easie medicine, and likewise on the thirty day, in such sorte, that all the ayer that we haue prescribed, be kept, as in the manner of the taking of the water of the wood is already declared. And likewise after the 30. dayes, he must haue good gouernment, by other fourty dayes, not drinking any wine, but simple water made of the said *Sarcaparilla*, and keeping himselfe from women. This is the ordinarie manner in taking of the water of *Sarcaparilla*, which at this day is vsed. And because I haue experience of other wayes that bee of great secret, and of great effectes, I will write them heere, to the end that all the formes which are in the *Sarcaparilla*, may be set downe and declared, seeyng it is the Medicine that is most vsed, and that wee doe see in it so great

greate and rare effectes.

I doe make a Strupe, that many peeres hath been celebrated, and had in estimacion in this citie, and in all Spaine for that it is xxvi. yeres since I vsed it first for the disease of the Poxe, & for other infirmities: which Strupe doth not heate nor inflame, but with greate temperature, according to the graduation, worcketh his good effects. The first, for whom this thing was ordayned and deuised, was for *Pantaleon de Negro Iennoes*, who was had in cure by many Phisitions, and hauing taken the water of the Wood, and other Sirrupes, was well nere consumed and with a grieuous swelling ouer coppen his thighe bone, and great payne in it, he cooke it, and was healed very well. This strupe I haue vsed in many people for the infirmitie that the *Sarcaparilla* doth profite for, and the wood and for many other, and it hath a good effect in worcking by degrees: for that the vyrtue of the wood is taken away, and the heate of the *Sarcaparilla*: and it is made in this forme.

A Strupe or drink of Sarcaparilla most excellent.

There must bee taken two ounces of *Sarcaparilla*, and foure ounces of *Palo Sancto*, which is the holie Wood, prepared as it is saide, and three Doozen of *Acoseifas*, a fruite of Spayne, without their stones, and two Doozen of Pynes, without their stones, and halfe an ounce of the floures of Borage, and an other halfe ounce of Violettes and some graynes of Barley made cleane, that is too say, the huskes taken away. All theis thinges let them bee cast into three Pottles of water and lette them bee sodden on a soft fire, vntill it come to one Pottell, and then let it be strayned, and vnto tenne ounces of this decoction let there be put one ounce of the Strupe of Violettes. Let it be taken fasting in the morning, and at night in the order aboue sayde. In the rest of the water, keeping sweet if ther bee any, and although there come little, yet they bee healed. They may eate a little Chicken from the first day, with the rest of the diet, & drinke the simple water of the *Sarcaparilla*,

The description of the Strupe or drinke.

which is to be made with halfe an ounce of *Sarcaparilla*, sodden in foure Pottels of water, vntill one of somewhat more, be sodden away.

The diseases that this drinke doeth profit in.

This order doeth heale all kinde of euill of the Pore, and all the infirmities that we haue spoken of, that the water of the Mase doeth heale, and the *China*, and the *Sarcaparilla*. Which to repeate, it shall be too long and too prolixious, because it is sufficiently declared before. For surely in this simple water, and in the sayd same decoction, I haue found great effectes, as well in the infirmities wherein is suspected the euill of the Pore, as in large and inopynable diseases, in the which the common remedies of Physicke haue not preuayled, which although they preserued not of the French Pore, yet doeth it cure and heale them, as it is seene by the woorke of him that vseth it.

An other drinke of the Sarcaparilla

There is an other Sirupe to bee made of the *Sarcaparilla*, which is: taking eight ounces of *Sarcaparilla* being broken or cutte, and seething it in foure pottelles of water, vntill three be sodden away and the one remaine, and into the water that shall remayne, to put to foure pounde of Sugar, and make a perfect Sirupe. And of this Sirupe to take three ounces in the morning and three at night, eating good meates, and to supper little, and drinke onely the simple water of the *Sarcaparilla*, and going abroade out of the house, and doyng his businesse. There are healed therwith many diseases without geuing any molestation in the healing of them. And this must be taken till the Sirupe bee all consumed.

The diseases that this drinke healeth.

Also this *Sarcaparilla* is taken in pouder, in this maner. They take the *Sarcaparilla*, and pluckе awaie from it the heart within it, and dry it and grynde it, and then syfte it through a syue of silke, and make it in Pouder. Of this Pouder is taken in the infirmity of the Pore, or spice of them, the weight of sixe pence, drinking it with the simple Water of the *Sarcaparilla* taking it in the Morning, and at

Sarcaparilla in pouder.

night

night, as much when he goeth to bedde. They muſt eate good meates, and drinke no Wine, but the ſimple water thereof. It ſhall doe well he be purged that ſhall begin to vſe it.

And although that this powder doth heale many diſeaſes large and temporall, yet cure it doth meruellouſly, which is the ſalte Fleume of the bandes and ſeete, in this ſorte. The ſicke man being purged, and alſo without purging, if he cannot otherwiſe doe, hee ſhall take the Powder as it is ſayde, and vpon the ſalt Fleume, he ſhall lay with a Feather, a little of the water of *Sublimatum*, delayed with Roſewater, that is be very ſimple, and after it is layed on all partes where the ſalt Fleume is, then let there be put vpon it a plaiſter, that is called of *William Sermiſin*, or *Dia Palma* ſpread aboue this vpon Sattin or Taffata, and ſo bee applied in all partes where the ſimple water of *Sublimatum* was put. This muſt be done euery day, for that in fifteene daies he ſhall be perfectly whole. This doth mundifie and incarnate, and ſkin without hauing need of any other medicine, ioyntly with the Powder and the ſimple water of *Sarcaparilla*, which wee haue ſpoken of. This is of ſo great effect, and experimented, as they ſhall ſee by the wayes that ſhall vſe it, for ſurely they ſhall be whole thereby. *The ſalte Fleume is cured herewith.*

The vſe of the water of the *Sarcaparilla* is ſo greate at this day in this ſorte, as is ſayde, that it is applied in emiſtiales, for it is come into ſo much credit, that in euill maner of Rennes or runnings, or windineſſe, the euill of Women, of the Mother, or any other cauſe or occaſion whatſoeuer, ſo that it bee not in Feuers or other ſharpe diſeaſes, men take the vſe of the ſimple Water of the *Sarcaparilla*: and this is at this day ſo put in vſe, that in like ſore you ſhall finde the ſimple ſodden Water of *Sarcaparilla* in many houſes, as ordinary water in pearthen veſſels, and ſurely it worketh greate effectes, and doeth remedie large and importunate diſeaſes. Truth it is, that the perſons that *The vertue of the water of Sarparilla.*

ber houte of complexion. it doeth beste them maye then is conuenient, and so they cannot vomite it, and moste of all if that their Liuer be dryphoete, for that it heateth too much.

In womens diseases as well of the Mother, as of colde humours, it worketh good effectes, and doeth merueilously dissolue wyndes. And in perlous that are subiect to mamitailles, and especially of Reumes, and else greefes and diseases caused of the euill humours, if they runne this course, with the continuance thereof, they shall receiue manifest profite and benefite, and it doeth heale all diseases whiche they neuer thought to be healed of. The complexion thereof is hote and drie, well ware in the seconde degree. All their waters muste be giuen in Summer, or in the ende thereof: it is better that the season exceede in heate then in colde.

¶ Of the blood Stone, and of the Stone for the diseases of the Stone of the Kidneies and Reines.

Of the blood stone.

THere bee bryng from the new Spaine two stones of greene verme, the one is called the Stone of the Bloode, and the other is a Medicine for the diseases of the Stones in the Kidneis and Reines. The Bloode Stone is a kinde of Iasper of diuers colours somewhat darke, full of spindles, like to blood, being of colour reede, of the which stones the Indians doe make certaine Hartes both greate and small.

The vse thereof, bothe here and there, is for all fluxes of blood in what partes soeuer it bee, of the Mole, or of the Menstrues, or of the Piles, and of Wormes, or of that which is cast out at the mouth. The stone muste bee wette in colde water, and the sicke Man muste take it in his right hande, and from time to time wette it in colde wa-

ter

ter. In this sort the Indians doe vse them. And as touching the Indians, they haue it for certayne, that touching the same stone, in some parte where the blood runneth, it doeth restrayne it, and in this they haue greate trust, for that the effect hath beene seene. It doeth profite also hauing it holden, hanged, or tyed in the same parte where the blood runneth, so that it touch the flesh. Of this stone wee haue seene great effectes, in stanching of blood. And some that doe suffer the Hemerodall fluxe, haue remedied themselues with making Ringes of this stone, and wearing them continually vpon they^r fingers. And likewyse in the Menstruall fluxe of women.

The stone for the disease of the gravel & stone in the kidnies or reines.

The other Stone, which is for the disease of the stone in the Kidnies & Reines, the most of them are like vnto *Platanus* of *Esmeraldes*, which are inclined to greene with a Milkie colour, the greatest are the best: they bring them made in diuers formes and fashions, for so the Indians had them in old time, some like Tables, other like vnto heads of birds, other like to billes of Popingayes, other like to round Pearles, but all pearsed through, for that the Indians did vse to weare them hanging for the effect to take away the griefe of the stone or stomache: for in those two sicknesses it worketh marvellous effects.

The chiefe vertue that it hath, is in the paine of the stone in the Kidnies and Reines, and in expelling of Sande and stone. In so much that a Gentleman which had one of them heere, the best of them that I haue seene, hauing laid it to his arme, it made him to expell and cast out much sande, insomuch that many tymes hee doeth take it away, for that hee thinketh that it doeth hurte him for to holde so much, and in taking it away, hee feeleth to voyde any from him: and when hee feeleth the paine of the stone, laying it too againe, it doeth take it away incontinent, with expelling of much Sande and small stones. I haue seene it carried to persons that haue beene afflicted with greate griefe, and

paines of the same disease, who putting it to them, doe forthwith expell the sande and the lesse stones, and remain cleare thereof.

A propertie hidden.

This stone hath a property hidden, by the which meanes it worketh great effectes, so preserue men that they fall not into the paine of the sayd disease, and after it is come to take it away, by vanishing it. It doeth make the sande to bee expelled in great abundance, and likewyse stones. It taketh away the heate from the reines of the backe, it profiteth in griefs of the stomake, layde vnto it: and aboue all it preserueth from the sayde grief.

My Ladie the Duchesse for that shee had in short space three times, extreame paynes of the stone, shee made a bracelet of them, and vsed to weare it on her arme, and sithence she put them to her arme, she neuer had more paynes of the stone: and so it hath happened to many other that founde the like benefite, for the which these stones are much esteemed: and now they be not so cheape had as at the beginning, for that the gentlewomen and rich men haue them onely, and with reason, because they do worke such marueilous effects. Another stone there is that doth heale the sole strume, the which I knowe by hearsay only, but I haue seene none of them.

Of the VVoodde for the euils of the Reines, and of the Vrine.

ALso they bring from the newe Espaine, a certayne woodde that is like vnto the woodde of a Peare tree, grosse and without knottes, the which they haue vsed many yeeres in these partes, for the paynes of the Reynes and of the Stone, and for the infirmities of the Vrine.

The first time that I sawe it vsed, may bee about xxv. yeeres past. There was a Pilot that was sicke of the Vrine.

thine and of the Reines, and after that hee had vſed it, hee was whole and very well. And ſithence that tyme I haue ſeene that many haue brought it from the new Spaine, and they doe vſe it for theſe diſeaſes following.

The diſeaſe which it cureth.

For them that cannot piſſe liberally, and for the paines of the Reines, and of the ſtone, and for them that do piſſe with paine, and for them that doe piſſe little. And nowe the thing hath extended vnto opilations, for that the water therof doth cure and heale them, both of the Lunges and the Liuer, and this hath beene founde within theſe ſeuen yeres, and they doe finde in it notable profite. The water is made in this ſorte.

How the water is made.

They take the wood, and make it into ſmal peeces very thinne and ſmall as it is poſſible, and then put the into faire water of the Foſtaine, & leaue it ſo vntil the water be ſtayned into it: and by putting the wood into the water, within halfe an houre the water doeth beginne to change it ſelfe into a blewe colour very cleare, and the longer that it lyeth in the water, ſo much the blewer it maketh, although that the wood bee of a white colour. Of this water they doe drinke continually, and therewith they doe to water their wyne, and it worketh maruellous and manifeſt effectes, without any alteration, ſo that it needeth but onely good gouernement and regiment: The water hath no more ſauour then if there were nothing caſt into it, for that the wood doeth change nothing. The complexion thereof is hotte and dryye in the firſt degree.

Of the Peper of the Indias.

Of the Indias Peper.

I Will not let to ſpeake of the Peper that they bring from the Indias, which ſeruyth not onely for Medicine, but it is otherwiſe moſt excellent, the which is knowen in all Spayne, for there is no Sarſeyne, nor Dytharde, but that

that it hath plentie thereof in it, for the fairenesse of the fruite that it bringeth forth.

The description of the Plante.

It is a greate Plante, insomuch that I haue seene in this Citie some that was equall with many Trees. It doeth cast forth the leaues greene, after the fashion of Basill of the biggest sort. And it casteth forth certain white flowers, out of the which commeth the fruite, the which is of diuerse formes: some Peper is long, other rounde, others of the making of Mellons, others of Cherries, but all is at the beginning when it is not ripe very greene, and hauing ripe very redde, and with a gracious and good colour.

The vse of it.

All the sortes are vsed in al manner of meates and potages, for that it hath a better tast then the common Peper hath. Beaten in peeces, and cast into broth it is an excellent seruice. They doe vse it in al things that the aromatike spices are vsed in, which are brought from *Molucco* and *Cabron*. It beareth differ from that of the East Indias, for that vseth many vncertes, & this other doth cost no more but to sowe it, for that in one plant you haue spice for one whole yere, with lesse burte and more profite.

The vertues that it hath.

It doeth comforte much, it doeth dissolue windes, it is good for the breast, and for them that be voide of complexion: it doth heale and comforte, strengthening the principall members. It is hotte and dry, well neere in the fourth degree.

Note.

They doe bring from diuers partes of our Indias many purgatiue Pestrines, which haue beene found and discouered by continuance, whose workes and effectes are great: of the which I wil giue here a short relation, that it may be an entrance for to entreate of the roote of *Mechoacan*, which was our principal intent now to write of.

Of the Camafistola.

Ther

THere doeth come from the Hauens of *Sancto Domingo*, and from *Sancte Iohn de Puerto Rico* greate quantitie of *Canafistola*, and it is so much, that not only all Spayne is prouided of it, but all Europe, and well neere all the worlde: for that into Leuant, from whence it was accustomably brought, now there goeth moe shippes loden with it, then come with Iron from Biskeye. That which commeth from our Indias, is much better in comparison then that which is brought from the East Indias to Venis, and that which the Galleons do carry from thence to Genoua, and from Genoua to Spayne, for when the Merchantes brought it hither, it could not bee good, for that it was very small, and also it was not ripe, and with so long tyme & continuance it became so corrupted, that it did profite little. *Canafistola.*

This of ours that they bring from *Sancto Domingo* and Saincte Iohn is ripe, great, full, weighcie, houlsome, and fresh. In so much that many tymes it commeth in sixtie dayes after it is gathered, and being fresh, it is of a gratious and good tast, and not of so horrible smell, as that of Leuant is, and so it doeth his woorke farre better, & with more facilitie. *The description of it.*

This *Canafistola*, and the woorke thereof is of greate securitie, it purgeth gently, without any alteration. And doeth auoyde principally Choller, and after Fleume, and that which is in the wayes and the Guttes. It doeth temper them much that take it, also it purifieth the blood, it doeth many good woorkes in all kinde of diseases, in especially in the paines of the Reines, and of wyne, being taken twoo houres before supper. And in rewmes it doeth much profite, being taken twoo houres after Supper, and easily it doeth cure the euilles of the breast, which haue beene of long continuance, & griefes of the liue, being taken with Syropes for the breast: and being applied outwardly with the Oyle of sweete Almondes, it taketh away the grieuous *The vertue of the Canafistola.*

dileases of the Lunges, and griefes of the Reynes. It is good in hoter Feuers, and bling it continually before supper or dinner, it stayeth the ingendring of the stone, it taketh away the drieth: it is moist in the first degree, it declyneth to heate, although it be little, it is dissoluatiue, it clarifieth the blood, and delayeth the sharpnesse thereof, and of the red colour. There haue beene in the Indias since it was discouered some thereof so weighyie, that one coude waieth fiue shillinges, being taken out by the Seeue, and foure ounces in weight the whole cane.

Of the Purgatiue Nuttes.

Of the purgatiue Nuttes.

AT the beginning when they discouered the Indias, they brought from *Sancto Domingo*, certaine Nuttes being three cornered, with the which the Indians did purge themselues, and were vnto them a familiar purgation. And afterwardes the Spaniardes, for necessitie did purge themselues with them, with hazarde ynough of some of their liues, for with the vse thereof, many thought to lose their liues, for that it is a strong purge. And although that it doeth make a great exresse of stooles, yet doeth it also prouoke vomitte very strongly, and with much violence, with greate faintnesse and heauinesse. Afterwarde some did rectifie them by rosting of them, and then they be not so violent, nor so strong, neyther woorke with so much cause of faintnesse. They do purge Fleume very strongly, & after colour. It is an excellent Medicine for the Colike, it doeth dissolue windes, and putte in a glister it doeth euacuate reasonably.

What these Nuttes doe purge.

The description of the Nuttes.

The maner & colour of them is as of our Nuttes, with a thinne rinde, of the colour of a cleare Bape, they are three cornered, the carnell within is whyte, and sweete, insomuch that for their sweetnesse, many haue beene mee-

kers

ked therwith. The Phisitions doe call them commonly *Ben*. of which there are twoo sortes, one they call great, and the other little. The great *Ben* doe these purgatiue fruites, the little *Ben* bee as great as our Pease, of the which in Italy they make that oyle of sweete smel, which they call Oyle of *Ben*, with the which they do annoynt their heare, and beards for delicatenesse. Their complexion is hote in the beginning of the third degree, and dry in the second. Their weight is of halfe a dragme vnto one, but they must bee tolled. *Ben.*

Of the purgatiue Pinions.

THey doe bring from the newe Espayne certain Pinions or Carnels wherewith the Indians did purge themselues: they be like to our Pinions, which do growe out of our trees, being great after the fashion of the wheate of the Indias, the shale is not so hard as ours is, they are somewhat more blacke, they be round, and within very white, fatte, and sweete in tast. They do purge hotely Fleame and Colour, and any maner of waterishnes, they are more easie Medicine, then the Nuts be, they do purge by stoole, and by vomit, and if they be tolled they doe not purge so much, nor with so much fatnes. They doe purge of their own nature grosse Humors: it is a Purgation much vsed amongest the Indians, being grounde and dissolued with Wyne, hauing first taken preparatiues that do attenuate the humor, that a man doeth pretende to euacuate, and vsing a conuenient Diet. They take of them fiue or sixe more or lesse, conformably to the obedience of the stomacke, of him that shall take them. *The description of them.* *How they purge.* *How they bee taken.*

Ordinarily they do tast them: for so they be more gentle and lesse furious. It is needfull that her which doeth take

them, he kept as one being purged.

They be geuen in large infirmities, and where there bee groſſe humors: they be hot in the thirde degree, and dry in the ſeconde with ſome latines, which doeth take away ſomewhat of the vigures.

Of the purgatiue Beanes.

Beanes like to ours.

FRom *Carragena*, and nombre *de Dios*, they bring certaine Beanes lyke to the faſhion of ours, ſauing that they be ſomewhat leſſe, and of the colour and making of ours, they haue in the midſt of the Beane that doth deuide the two halues, one little thinne ſkinne, lyke to the ſkinne of an oynion.

How they bee taken.

They doe take them from they ſhale, and from the inner thinne ſkinne, and take them and make them into powder, and take thereof [illegible] and hauing made into powder and mingled with Sugar, one ſpoonful of the powder is taken, and vppon that a little draught of wine. They doe purge without ponſtration Choler and Fleame, and groſſe mixt humors. And amongſt the Indians they are of great eſtimation, for the eaſineſſe that they haue in the taking of them. Many Spaniardes doe purge with them with much ſuretie, and it is a Medicine more eaſie and gentle then that aforeſaide.

Hiſtorie.

I haue ſeene many that haue come from thoſe partes, purge them therewith, and it ſucceedeth with them very well, and purgeth without griefe.

Note.

But they muſt be aduiſed that there be taken from them that little ſkinne that is in the midſt of the two halfes of the Beanes. For if they take that, the ſtrength of it is ſo much greater and vehement of Vomites and ſtooles, that they put in great hazarde him that ſhall take them. And alſo they muſt haue care to roſte them, for that it doeth prepare them, and deſtroyeth much of the ſharpenes, and ſeauſeneſs,

which is generall in this Medicine, and in all the reſt, for that to coſt them is the true preparation of them. After the taking of any of the laxatiue Medicines the patient muſt not ſleepe at all: it is needfull that he keep great watch being purged, and in all thinges which in a man purged may be conuenient.

The Beanes be geuen prepared in Feuers being large and impoſtumate, and in diſeaſes of mixt humours, beeyng groſſe and in the paynes of the ioynts, & they are an vniuerſall Purgation: they be hote in the ſecond degree, & dry in the firſt, there bee geuen of them from foure vnto ſixe, vnto more or leſſe, as the obedience and ſufferance of the belliu of him that ſhall take them. *Their worke and effects.*

Of the milke Pinipinichi.

Of the Pinipinichi.

IN all the coaſt of the firme land they take out a certaine kind of milke, frõ little trees, like to Appletrees, which the Indians cal *Pinipinichi*, of the which cutting one bough, there commeth forth whereas it is cut, a certayne kind of milke ſomewhat thicke & clammy, and taking three or foure drops therof, it doth purge valiantly by the ſtoole principally Cholerike humors and Cleare water, and it doth worke with much vehemencie and force.

It muſt be taken in Wyne, or dyed into powder in little quantitie, for that the worke thereof is of moſt ſtrength. It hath one property, that in eating or drinking of broth or wine or other thing ſoonewith it worketh no longer, and he that doth take it, hath need to keepe good watch, and good order. It is hot and dry in the third degree. *How it is taken.*

All theſe Medicines which we haue ſpoken of, be violent

and

and of great force, & they haue not beene muche vſe of ſithence the *Mechoacan* hath come, for that in it there is founde a purgacion more ſure, and vnto this not onely we, but all the Indians haue runne, as vnto a purge moſt excellent, of the which we will treate now.

Nota.

Of the Mechoacan.

Mechoacan.

THe *Mechoacan* is a roote, that it may bee about xxx. yeeres that it was diſcouered, in the prouince of the new Spain in the Indias, of the Occean Seas, it is brought from a Countrey that is beyonde the greate citie of *Mexico*, more then 40. leagues, & is called *Mechoacan* the which Don Fernando Cortes did conquere, in the yeere of our Lorde, 1524. This is a countrie of much riches, of Gold and chiefly of ſilver, and it is vnderſtoode that in all that Countrie is, much ſilver. For more then 200. leagues, here thoſe Hynes be ſo celebrated, and of ſo great riches, that they bee called the *Caxaxecas*, & euery day they diſcouer in the lande verie riche mines of ſilver, and ſome of Golde. It is a countrie of good and holeſome ayre, and doeth bring foorth healthfull hearbes for to heale many diſeaſes, inſomuch that at the time the Indians had the gouernment therof, the inhabiters there rounde about that Prouince, came thither to heale their diſeaſes and infirmities. For the ſaid cauſes, it is a countrie very fruitfull, and of great abundance of breade, wilde foule, and fruites. It hath many fountaines, and ſome of ſweet waters, which haue much abundance of fiſh, the Indians of that countrie are of a taller grouth, & of better faces than the Borderers are, and much more healthfull.

The riches and increaſe.

The ſituation of Mechoacan.

The Principall place of that Prouince the Indians doe cal

cal in their language *Chiuicila*, and the Spaniardes do cal it as they cal that Realme *Mechoacan*, & it is a great towne of Indians, situated neere to a lake, which is of sweete water, abounding with very much Fish. The same Lake is in fashion of the making of an hazlehoe, and in the midst therof standeth the Towne, the which at this day hath greate trade of buying and selling, for the great Mynes of Plate that are in all that countrie.

As soone as that Prouince was gotten from the Indians, there went thither certain Friers of Sainct Frances order, & as in a Countrie so far distaunt from their natural soyle, some of them fell sicke, amongest whom the Warden, who was the chief Fryer of the house was one, with whome *Cacomcin Casique* an Indian Lorde, a man of great power in that Countrie, had very great friendship, who was Lorde of al that Countrie. The sayd Warden had a long sickenes and was brought in great danger of life: the *Casique* as hee saw his disease proceede forwarde, saide that hee would bring him an Indian of his, which was a Phisition, with whome he did cure himself, & it might be, that he would giue him remedy of his disease. The which being heard of the Frier, and seing the little helpe that hee had there, and the want of a Phisition, with other thinges of benefite, he thanked him, and desired him, that hee would bring him vnto him: who being come, and seeing his disease, saide to the *Casique*, that if hee tooke a powder, that he would giue him of a roote, that it would heale him. The which being knowen to the Fryer, with the desire that he had of health, he accepted his offer, and tooke the powder that the Indian Phisition gaue him, the next day, in a little wyne: with the which hee did purge so much, and without paynes, that the same day hee was much lightned, and much more from that tyme forward, in such sort that he was healed of his infirmitie. The rest of the Fryers which were sicke, and some Spaniardes that were sicke also, did fol-

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lowe

low the father Mardenus cure, & tooke of the ſelfeſame pouder once or twiſe, & as oft as they had neede of it, for to heale them. The vſe of the which went ſo well with them, that all they being healed, the Friers did ſend relation of this, to the father prouincial to *Mexico* wher he was, who did communicate it with thoſe of the countrie, geuing to the of the roote and comforting them that they ſhoulde take it, becauſe of the good relation, that her had from thoſe Friers of *Mechoacan*. The which beyng vſed of many, and ſeeyng the meruellous woorkes that it did, the fame of it was extended all abroad, ſo that in ſhort time, all the Country was full of the good woorkes and effectes thereof, banifhing the vſe of Ruſharbe of Barberie, and taking the name thereof calling it *Ruibarbo* of the Indias, as all men doe now commonly call it. And alſo it is called *Mechoacan*, for that it is brought from thence, & gathered in the Prouince called *Mechoacan*. And not onely in *Mexico*, and in that Countrie it doth take it as the moſt excellent purgation, and beſt of all other, but alſo in *Peru*, and in all other partes of the Indias, they vſe no other thing, neyther purge they with any other purge, and they take it with ſo much truſt and eaſineſſe, that when they take it, they thinke to haue certainly their health, & ſo they carrie it from the newe Spayne, as Merchaundiſe of very great price.

Ruibarbe of the Indias.

Hiſtorie.

I: is about thirty and foure yeeres paſt, when I ſawe it beere the firſt tyme, when one *Paſquall Catano* a Genouez, came from the newe Spayne, who fell ſicke at his comming, and as I did cure him, at the time that I woulde purge him, he ſayde to me that he brought a Ruibarbe from the newe Spayne, that was a very excellent Medicine, with the which all they of *Mexico* did purge themſelues, ſaying, that it was called Ruibarbe of *Mechoacan*, and her had beene purged many times therewith, and it had ſucceeded very well with hym, and if he ſhoulde take any purge, he woulde take that, of the which he had experience.

But

But I cauſed him vtterly to forſake the vſe of ſuche like new Medicines, of the which there was nothing written nor knowne. And did perſwade with him to purge with the Medicines that we had heere, of the which there was ſo greate experience and knowledge, in written Authors. And he did graunt to my woordes, and purged himſelfe with a purgation that I gaue him, euē as it was conuenient for his diſeaſe. By the which although that there did followe vnto him notable lightneſſe, and profite: yet hee was not cleare of the diſeaſe in ſuch ſort, but that it was neceſſary to purge him another time. And when we came to the ſecond purgation, hee would take none other but his owne Ruibarbe of *Mechoacan*, with the which he did purge ſo well, that he remayned whole, and without any diſeaſe. And although that this effect did like me well, neuertheleſſe I did not remaine ſatisfied, vntill many other that came at the ſame time, and fell ſicke, did purge with the ſayde *Mechoacan*, and it went verie well with them, becauſe they were accuſtomed to purge therewith in the newe Spayne: and ſeeyng the good woorks and ſo many thereof. I began to conſider of it, and to purge many therewith, geuing credite to the good effectes that it wrought.

The vſe in all partes of the Mechoacās.

And ſo with theſe that I did make experience of here, as alſo with the relation, and great credite of them, that came out of the newe Spayne (inſomuch that the vſe thereof hath ſpread abroade, that it is a common thing in all the woorlde, and they doe purge therewith not onely in the newe Spaine. and the Prouinces of the Peru, but alſo in our Spayne, all Italie, Almaine, and Flaunders) I haue ſent relation therof, well neere to all Europe, as well in Latine, as in our natiue tongue.

The greate quantity of Mechoacan that is vſed.

The vſe thereof is ſo muche, that they bring it for chiefe Merchaundiſe, in great quantitie, and it is ſolde for greate ſummes of monie: Inſomuch that a ſeller of Drugges tolde me, beſides that which he had ſold for the Citie, he had ſolde

fortie

ſouth of the citie the laſt yeere, more than ten kintalles of it, which is a thouſand pound weight, ſo that nowe they aske for Rutharb of the Indias, for that it is ſo familiar, that there is no huſband man that doeth not vſe it, as a moſt ſure medicine, and of great effects, becauſe for that kinde of purgation, there is no neede of a Phiſition, as being that, vnto which all men geue moſt credite, as a thing determined and approoued for good.

I haue talked with many of them that haue come from the newe Spayne, and eſpecially with them that haue beene in *Mechoacan*, concerning the faſhion of the plant that this roote is of, and what ſorme and figure it hath, the which they doe bring from the Countrie, within 40. leages of beyonde *Mechoacan*, from a countrie which is called *Colima*, and they haue ſo little care therein, ſeeing that their principall intent is vnto their intereſt and gaine, that they know no more thereof, but that the Indians in *Mechoacan* doe ſell it them, the rootes beyng drye and cleane, as hicher they doe bring them, and the Spaniardes doe buy them, as a kind of Merchandiſe, and ſo ſend them to Spaine.

And ſurely in this we are woorthy of great reprehenſion, that ſeeyng that there are in the newe Spayne, ſo manie Herbes, and Plantes, and other thinges Medicinable, of ſo much importaunce, there is not any that writeth of them, nor is it vnderſtood, what vertues and ſormes they haue, for to accord them with ours: ſo that if men had a deſire to ſearch out, and experiment ſo many kinde of medicines, as the Indians doe ſell in their Market places and Fayres, it would be a thing of great profite, and vtilitie to ſee and to knowe their properties, and to experiment the variable and greate effectes, which the Indians doe publiſhe, and manifeſt with great proofe amongeſt themſelues, which they haue of them: wee of our parte without any conſideration doe refuſe it, and ſuche as doe knowe their effectes, will not giue

vs relation, nor knowledge what they are, nor write the efficacie and manner of them.

And going too searche after the Place of the Roote *Mechoacan*, a Passenger that was come from that Province, did advertise me that a Fraunces Frier, that was come from that Countrie, had brought in the shippe where he came, the proper Hearbe of *Mechoacan* greene, in a great barrell, and with muche care, which hee brought from beyonde *Mechoacan*, and that hee had it in the Frierie of S. Frances of the City. And hearing thereof I did receyue greate contentment, and so I went foorthwith to the Frierie, and at the doore of Infirmerie, or house for the sicke people of this Frierie, there was a thing like too halfe a Pipe, in the which there was an hearbe very greene, which they saide was the *Mechoacan*, that the Frier had brought from the new Spayne, not with little labour. It is an hearb that groweth creeping up by certaine little Canes, it hath a faide greene colour, it carrieth certayne leaues, that the greatnesse of them may be of the greatnesse of a good Porenge dish, which are in compasse round, with a little point, the leafe hath his little Sienewes, it is small, well neere, without moysture, the stalke is of the colour of a cleere Tawnie. They say that it casteth foorth certayne Clusters with little Grapes, of the greatnesse of a Coriander seede which are the fruite, and doe waxe rype by the Moneth of September: it casteth out many Bowes, which doth stretche a long vppon the Earth, and if you put any thing neere to it, it goeth creeping vpon it. The Roote of the *Mechoacan* is vnsauerie, and without byting, or anie sharpenesse of taste. That which wee doe see at this present of our *Mechoacan*, is a roote which they bring from the new Spayne, from the Prouince of *Mechoacan*, made in greate and little peeces, of them cutte in peeces, of them broken with their handes. It is a white Roote, somewhat strong,

Historie of the Plant of Mechoacan.

The description of the Mechoacan.

The manner of the roote.

and mighty, it appeareth that the peeces be of a great roote, without any heart.

The condicions, or elections that it muſt haue, for to be good and perfect is: that it be freſhe, which may be knowne if that it be not worme eaten, nor blacke, and that it be ſomewhat white: but the very white is not ſo good, and if it bee ſomewhat ruſſet, ſo that it be the vttermoſt parte of the root, for that the inner parte is ſomewhat white. In the taſting or chewing of it, it is without ſauour, or any manner of byting taſt.

The electiõs of the Mechoacan.

It importeth to make his worke the better if ſo be that it be freſhe, for that the freſher it is, the better it is, and the greater the peeces are, the better they are conſerued. And it is true, that that which is brought in pouder, is not ſo good, for that it doeth purrifie, and loſe much of the vertue, and operation. As alſo we doe ſee, if we make pouder, and keepe it, it doeth not make ſo good worke, as when the roote is ground, and then forthwith taken. The roote beyng old doth turne blacke, and it will be worme eaten with holes, and become very light. It will keepe well rouled in Here cloth. It is gathered in the moneth of October, and it neuer loſeth his leafe.

That it be freſh.

The Complection thereof is hot in the firſt degree, and dyte in the ſeconde, for that it hath ſubtill partes, with ſome bynding, whereby it ſeemeth that his worke beyng done, it leaueth the interiour Members ſtrengthened, without debilitation and weakeneſſe, which the other Purgatiue Medicines doe leaue them in: but rather thoſe that doe purge themſelues therewith, doe remayne after they be purged, more ſtrong and harde, then before they were purged. It hath no neede of rectification, for that wee doe not ſee in this roote any notable hurt, onely the Wine is vnto it a corroboration for the worke, for being taken with Wine, it maketh a better worke, then with any other Licour, for that it doth not cauſe vomite, and it worketh the better.

The complexion thereof.

It

It is giuen at all tymes and in all Ages, it doeth his woorke without moleſtation, and without the accidentes that the other Medicines ſoluatiue are woont to procure. It is a Medicine eaſie to bee taken, for that it hath no euil taſt. Onely it hath the ſauour of that with the which it is taken, for that it is of it ſelfe without ſauour, and ſo it is eaſie for Children, for that they may take it without feeling what it is, it is ſo likewyſe for perſons that cãnot take Medicines, for it hath neyther ſmell nor taſte. I haue purged therewith many Children, and many very olde perſons, & haue giuen it to men of more then 80. yeeres of age, and it maketh in them very ſure and good woorke with no maner of alteration nor chaunge of body, and without being debilited or weakened. *Eaſie to take and eaſie to worke.* *It is giuen to children and olde people.*

This Roote doeth auoyde cholerike humors, groſſe mixt, and alſo flegmatike humors, of what kind ſoeuer they be, and humors putrified and rotten, and of both colours: it doeth euacuate the Citrine water, of them that haue the Dropſie, with much eaſines. The principall reſpect thereof is to the Liuer, making it cleane, and comforting it, and the Members neere adioyning to it, as the ſtomacke and the inner partes. It doeth cure all Opilations of the ſame partes, and all diſeaſes cauſed of them: As the Dropſie, the Iaundies, and ioyntly with his good woorke it rectifieth the euill complexion of the Liuer, it diſſolueth windineſſe, and with eaſineſſe it expelleth it, and doeth open all the haroneſſe of the Liuer, and of the Lunges, and of the ſtomacke. It taketh away olde griefes of the head, and mundifieth the brayne and the Sinewes, and emptieth out the humors that bee in the head, or parties thereof. In the diſeaſe called the Lamparones, which is the Kinges Euill, it maketh a good woorke: in olde griefes of the head called the Megrim, and the Falling ſickneſſe, and in all Diſtillations, or olde runninges, in paynes of the Ioyntes, both particular and vniuerſal, as in the Gout Ar- *The woorkes and effectes be meruellous of this roote.*

thetica, in paynes of the stomacke, emptying the cause, and consuming windines. Also in paynes of the Vryne & Bladder, in paynes of the stone and Colicke, of what kynde soeuer it bee, it maketh a meruellous woorke. It cureth the paynes of women, and especially the Mother, by emptying and taking away the cause, as namely those causes which come of cold humors & windinesse, and in the griefes of the brest, as of an olde cough, & shortnes of breath, for vsing this roote oftentymes it taketh it away, and healeth it. Also in griefes of the Reynes caused of grosse humors, for it doeth emptie and expell them.

In griefes of Women.

In griefes of the Poxe.

In griefes of the Poxe it maketh a greate woorke. And it seemeth that for these griefes our Lord did ordaine it, emptying the humors of them, which for the moste parte are colde, and especially when they be waxen olde of long tyme, it purgeth them, and doeth expel them without any paynes, by multiplying the taking thereof as many tymes as is necessarie, for that in these infirmities that bee olde, and of long continuance, one euacuation is not sufficient, but it is necessary to haue many euacuations, which may be done without daunger with this Roote: and it is not to bee marueiled at, if that with one euacuation therewith doeth not follow the health that is wished for, but that many tymes it is needful to make often repetition, to the intent to roote vp and expel the euil, and naughtie humors, that are the cause of the saide disease.

Note.

In agewes.

This roote doeth marueilously empty foorth the cause of the large Feuers, and importunate, and all Feuers compounded, and chiefly in olde Feuers, as Tertians, Quotidians, flegmatike, and in such diseases as commonly come of optiations, vsing thereof at the tyme that is needefull, for that in the lyke large and importunate diseases, the Phisition must not bee content with one euacuation, but with many, digesting by little and little, and auoyding out by little and little, seeing that the auoyding out is done with such assurance

Note.

ſurraunce by this Medicine ſo bleſſed.

He that hath neede of it muſt haue a good hart, and with truſt that it will profite him much, which hetherunto wee haue experimented, in ſo many, that with iuſt title all credit may be giuen to the good workes therof. We ſee with how much eaſines & without any accidets, it worketh the effects that we haue ſpoken of, & it is looked for, that euery day will bee diſcouered greater matters, that may bee added vnto thele. *Note.*

The Rule and order that muſt be kept in the adminiſtration, and geuing of the Pouders, made of the roote of *Mechoacan*, was learned of the Indian Phiſition that wee haue ſpoken of, and ſince it hath beene vſed in diuers and ſundrie faſhions. *The order that ought to be kept in taking of it.*

The firſt thing that is requyred of him that ſhal take this Pouder is, that he do prepare himſelf with good diet, & good order, keeping himſelfe from all thinges that may offende health, and to vſe theſe meates which are moſt conuenient for him, & to diſpoſe the humor that principally hee pretendeth to auoyde out, & with ſome Syrope, that may haue the ſame reſpect that the humor is diſpoſed vnto the way to be prepared where he may go out. And for this it is good that he take the counſel of a Phiſition: & he muſt vſe Glifters, if the Belly be not obedient at the leaſt the day before he ſhal take it, and if by chaunce he ſhal neede letting blood he ſhall doe it with the iudgement and opinion of a Phiſition. The body ſo prepared and ready to be purged, he ſhal take this roote choſen as we haue ſaid, and it muſt be grounde, making Pouder of it, of an indifferent ſmenelle, and way of it the quantitie that muſt bee taken, as wee ſhall ſpeake of, and put it into white Wyne, which is Backe, as much in quantitie as is needful for to drinke, and it muſt be taken in the morning. Wyne is the beſt licour that it can bee taken withall, and ſo it is vſed generally in the Indias, for the Wyne as wee haue ſayde, doeth corroborate and geue ſtrength to theſe *It is conuenient that there be a preparation for him that ſhal take it.* *How theſe pouders ſhall be taken.*

Pouders,

Powders, and because there be some that can drink no wine, in such case they may geue it in sodden water, wherein Synamon hath beene boyled, or Anis or Fenell seede, and if the pure wine doe offend them, it may be delayed with any manner of Water, but the quantitie of the Wine that shall be taken, is so little, that it can not offende, nor molest anie person. It may be delaied with Endise, or Langdebeefe water, and because this medicine is not geuen in sharpe Agues, but in large and temperate diseases, it doth beare the Wine better then any other licour.

Otherwise to geue it.

Also they geue these Powders with Conserue of Violets, and with Syrope of Violets, and it is a good practise: for with his colde and moysture, it doeth correct the litle heate, and drought that the Patient hath, and let them drinke vpon it Wine watered, or some water as alexelaive.

There are made pils of it.

There is made of this Powder Pilles formed with electuary of Roses, and surely they make a very good worke and purge well.

In Wafer bread.

Also they doe put it in paste of Wafer bread, or in Marchpaines, and as it hath no euill sauour, so they doe not feele it. It serueth much for children and for them that cannot take the like thinges.

Note.

The Pilles that must be made of this powder must be very little, somewhat greater then Coriander seede, that they may dissolue the rather, and not beat, and so they worke more quickly and better.

When they shall be giue.

They may be geuen in the morning and at nighe, these powders be receiued with most prosperous successe, beeing made vp with Syrope of Roses of nine infusions, mingling the quantity that thereof shal be taken in two ounces of Syrope, and surely this mixture doeth make a meruellous worke, for that it doth strengthen, and inforce much the worke of the powders.

What humors the Mechoacan doth anoyde.

It auoydeth Cholerike, grosse and fleugmatike humors

and

and permixt, and the fearcenes of the blood, and so it is a greate Medicine, and of marueilous worke: It auoydeth also most strongly the Citrine water of them that haue the Dropsie, frequenting it many tymes, giuing betweene one purge and another, that which may corroborate and make strong the Liuer: in Broth it is taken many tymes, and maketh good worke.

This Medicine or purge must bee taken in the morning earlie, and after it is taken, they may sleepe halfe an houre vppon it, before it doe purge. for that the sleepe doeth stape the Vomit, and the natural heate shal make a better worke in the Medicine. *Why it should be taken.*

Hee that shall take these Powders, if he do feare them, or any other Medicine purgatiue, and if he feare Vomit, may take this one ensuing, of the which I haue large experience, and is, when hee hath taken this purge or any other, let him take the Yolke of an Egge rosted hot, broken betweene his Fingers, and put into a course Linen Cloth, and so rounde let him put it into the Throate pit, and let him holde it there, vntill that hee doe beginne to purge, for that surely it will stape the Vomiting and also the Fumes, that doe ryse of the purge, and this is no small content. After that hee hath somwhat slept, if hee can, at the tyme that it beginneth to worke, let him not sleepe nor eate, nor drinke any thing, but bee in place where the ayre doe not offende him, nor with much company, for that all the intent shall bee for to purge, staying all thinges that may let the auoyding out. And he shall be aduertised, that one of the greatest excellencies that this purge hath, is, that it is in the handes of the sicke person to auoyde out what quantitie of humour hee will, the which is a thing that they of olde tyme did consider much of. And hauing which was surest of purging or the letting of blood, they doe not aleage any other cause more principall, than that the letting of blood is more sure. Forasmuch as in the letting of blood wee may take *Note.*

out what quantity of blood we lust, ſ not in the purge, which once being taken, it is not in the handes of the Phiſitiõ, nor the ſicke perſon to let it to doe his woorke, which qualitie is not in this our purge of the roote of *Mechoacan*, ſeeing that with taking of a little Broth, or eating any maner of thing, the working of it ſeaſeth, and it worketh no more, and ſo it cannot exceede nor hurt the patient.

Note. Surely it is to be holden of much price, that there is ſolide a kinde of purge with ſo much aſſurance, and that ſo mightily doeth his woorke, and is at the will of him that doth take it. After it hath done what to the patient ſeemeth good, and ſufficient, then with a little Broth which hee eateth, it ſhall woorke and purge no more.

After that he hath purged. After that the ſicke perſon or Phiſition perceyueth that it hath made an ende of his working, and hath purged that which is conuenient, then they muſt giue him ſome what to eate, taking at the beginning of his Dinner a Diſheful of Broth, and after a little whyle let him eate of a Hen, and in the reſt let him gouerne himſelf as one that is purged, as well in his drinke as in his meate, as alſo in the keeping that hee ſhall haue of his perſon. For that day that he doeth take it, let him take heede that hee ſleepe not in the day tyme nor drinke till Supper, the which Supper ſhall bee light and of ſome good meates.

What hee muſt doe the next day. The next daye let him take a waſhing Medicine, and ſome Conſerua, and from that tyme forwarde let him keepe good order and good gouernement, in al that is conuenient for him.

And if that with once taking of theſe powders, the ſicke man doe not beale, nor auoyde from him that which is neceſſaful for to bee voyded, hee may take it again, as many tymes as the Phiſition ſhall ſee conuenient, wherein he ſhall haue care after that the ſicke man is purged, to comfort and to alter the principal members.

Note. And in this I can holde no perfite opinion, for that there

bee

be diuers and variable diſeaſes, and it is needful for them to haue diuers remedies, & my intent is no more then to write the vſe of the Roote of *Mechoacan*, as a thing of ſo greate importannce, and of a purge and remedy ſo excellent, as nature hath giuen vnto vs.

A good digreſſion.

And if proceſſe of tyme haue taken frō vs the true Myrre, and the true Balſame, and other Medicines that they of old tyme had, of the which in our tyme there is no memorie, and with the tyme are loſt: yet tyme it ſelfe in place of them hath diſcouered and giuen ſo many and ſo ſundry thinges as wee haue ſpoken of, as our Occidental Indias do ſende vs. In eſpecially the *Mechoacan*, a purge moſt excellent and gentle, which doth his worke with ſuch aſſurance, being white in colour, pleaſant in ſauour, and in ſuel eaſie to take, without any lothſomnes in working, and without that horribilenes, that other purges haue, and without thoſe accidents & crapynes that come at the tyme, that they be taken, & without that diſquietneſſe which it maketh when it worketh.

This Roote hath ouer and aboue that, which is ſayde, other properties, and hidden workes, that wee doe not reach vnto, which with the tyme and vſe of them ſhalbee knowen and diſcouered euery day.

The quantity that is giuen of it.

The waight or quantitie that is giuen of the Pouder, made of the Roote of *Mechoacan*, is conformable to the obedience of the belly, of him that ſhall take it. Some there be that doe purge with little quantity. I knowe a Gentleman of this Realme, that with the waight of halfe a Ryall, which is iii. ß. doth purge very wel, and there are other that haue neede of the waight of xii. ß. and others of the waight of xviii. ß. And in this euery one ought to meaſure the quãtitie, as he hath his belly in obedience, more or leſſe. Euen ſo they ought to limit the quantity conformably to the age of the Patient. For that the Childe hath neede of little, the Boye of more, and the ſtrong man of much more, and the

Leane of leſſe, and for this cauſe the Phiſition muſt meaſure the quantitie as hee ſeeth it conuenient. Becauſe to the Childe he ſhal giue the waight of iii. ß. and to the Boy the waight of vi. ß. and to the Man the waight of xii. ß. which is commonly ſo taken, but to the Woman it is not conuenient to giue leſſe then the waight of twelue pence, & in this there may be had a conſideration, ſeeing that it is in the hande of the Phiſition to take away his worke when hee doth ſee that it exceedeth, it is better to giue a litle too much, conſidering that with taking of a fewe ſuppings of broth, if it doe exceede, the exceſſe may be remedied.

This is the ſimme which I haue vnderſtoode vnto this day of the Roote, which they bring from the Prouince of *Mechoacan*, and when I ſhall know more of it, I will write as the tyme and the vſe therof ſhall giue occaſion.

Of the quicke Sulphur.

Quicke Sulphur.

When I made an end of writing of theſe laſt lines, Barnadine of Burgus the Apoticarie, a man learned and expert in his arte, did ſhewe me in his ſhop a peece of quicke *Sulphur* brought from our Indias, a thing moſt excellent as euer I ſawe, and in our tyme the lyke hath not beene ſeene. It was bright lyke Glaſſe, of the colour of fine gold, taking a little of it, and caſting it into the fyre, it doeth caſt from it a very greate ſmell of Brimſtone lyke to greene ſmoke, and the peece it ſelfe (ſmelling therunto) hath no ſmell.

As it is.

Brought frō Quito.

They brought it from *Quito*, wch is a place in the prouince of *Peru*, from a Mine that there was founde in certayne Hilles, nere vnto the Mines of gold. And it is not in vayne that the Alcumiſtes doe ſay, that the matter of Gold, is the Quickeſiluer, and the Sulphur, that is to ſay, the Quicke-

Note.

ſiluer

ſiluer the matter, and the Sulphur the former and maker. And ſo this which I ſaw, was like to a peece of golde moſt fine.

They bring from *Nicaragua*, other Sulphur, but it is ruſſet, like to Aſhes, congeled without colour or brightneſſe, which is found nigh vnto the Volcan of *Nicaragua*, the which being caſt into the fire doth caſt from it the ſmell of Brimſtone, but it is a peece of earth, and in nothing is like to that of the Prouince of *Quito*, more then in the ſmell, neyther hath it that colour of Golde, nor that brightneſſe that the other hath, which is of *Quito*. *Euill Sulphur.*

The ſame being applyed in things, that are conuenient for medicine, worketh meruellous effectes: chiefly being grounde, and diſſolued with wine, and applied in the night to them, that haue their face redde inflamed that bee like to Lepers, doing it certayne nightes, after they haue beene at the ſtoole, it taketh the redneſſe away, and healeth it marueilouſly, of the which I haue greate experience. It healeth the Skabbes, being diſſolued with oyle of Roſes. Taking the weight of fiue pence in an Egge, it healeth the Colike, and the Paſſey. It is good for the payne of the Stone, and being taken, it healeth the Iaunders. *The thinges that it profiteth in.*

It is hotte and dry exceſſiuely, which appeareth by the friendſhip, that it hath with the fire, for being touched with it, it inflameth, and maketh a flame. It is the principal matter, of that Diueliſhe inuention of Gunpouder, which hath beene the cauſe of ſo many euils, and hurtes. *The complexion thereof.*

¶ *Of the wood Aromatike.*

ALſo the ſayde *Barnardino de Burgus* ſhewed mee a Wood, which to my ſeeming, I thought too haue beene the holy wood, that I meane of Saint Iohn *de Puerto Rico*, the which was of this manner, and

some.

Beeyng in the house of a principal Merchant of this city, making a Medicine in a Chimney, where they did burne of that wood, the smoke that came out of the wood did smell much, and gaue a very sweet sauour, of the which he maruelled much, and asked from whence they had cast thither that good smell. They of the house tolde him that the good smel was of the wood that they did there burne, and it was that which did cast that good smell. He tooke a sticke of the Wood, and from it pluckt a slip of the same, which had no smell nor sauour, more than other common wood had, then he tooke away a little of the rinde, and smelled vnto it, and tasted it, and he founde a sweete smell most excellent in it, and a Sauour no more nor lesse then of Maces, or Nutmegges, and much more sharpe, and more sweete, and of a more pleasant smell and tast, then any Cinamom that is in the world, and with more liuelinesse, and sharpnesse of tast then the Peper. I tasted it at the taking away of the rinde from the said wood, of the which he had a great peece of timber, and surely there is not any thing of so sweet smell and tast, of any thing which we haue that with so much pleasantnesse of smell, and with such liuelinesse leadeth forth a flauour as this did penitrate me, insomuche that tasting a little of it, I carried all that day the sweete smell and sauour in my mouth, beeyng meruellous, as though I had carried there a peece of Nutmegge.

The smell of the wood.

Historie.

Of this wood they saide, that a Maister of a Shippe of his, did cut a great quantitie, comming by the *Hauana*, and in a mountayne, they cut much of it, for the shippes prouision, and that which did remayne they carried to the Owners howse, where I sawe it, as I haue said. Wherby I do cõsider howe many trees and plantes there be in our Indias, that haue great vertues for medicines, that in the smell of the Chimney they spend wood, of sweet odoriferous sauour, the rynde of the which being made into pouder, there might bee

done

done very great effects with it, for comforting the heart and the stomake, and principall members, without seeking after the spiceries of *Maluca*, and the medicines of *Arabia*, and them of *Persia*. Seeing that in the fieldes vntilled, and in the Mountaines and Deserts, our Indias do yeeld them vnto vs, the fault is ours that we doe not followe after them, nor seeke to doe the diligence that is conuenient, for to practise our selues in these merueilous effectes, the which I trust that Time beeing the discouerer of all thinges, and good diligence and experience withall will discouer vnto vs to our great profit.

¶ *The end of the first parte.*

God be praysed.

The Seconde

Part of this Booke is of the things *that are brought from our Occidentall* INDIAS, which ſerue for the vſe of Medicine, wherein is treated of the *Tabaco*, and of the *Saſſafras*, *and of the* Carlo Sancto, *and of many other* hearbes and plantes, ſeedes and licoures, that newly are brought from thoſe partes, of great vertues and meruellous effectes.

Written by Doctor Monardus,
Phiſition of Seuill.

Catholike Roiall Maiestie.

These daies past I wrote a booke of all thinges which come frō your Occidentall Indias, seruing for the vse of medicine, and surely it hath been taken in that estimation, that the things which in it are intreated of doe deserue. And seeing the profite that it hath done, and howe many haue been remedied and healed with those remedies, I did determine to proceede forwardes, & to write of the thinges, which after that the first part was written, haue come from those countries, of the which I haue vnderstood, that no lesse vtilitie and profite shal come, then of those which are past, for there shalbe discouered newe thinges & secrets, which will bring admiration, neuer to this day seene nor knowne before. And seeing that these medicinall things which we do treate of, & the Realmes and Countries from whence they come, belong vnto your maiestie, and he also that writeth of them, is your Maiesties subiect: I doe desire your Maiestie, to receiue this trauell into your protection, and that the reward may be such, as for the like workes dedicated to your Maiestie is accustomed to be geuen.

Your Maiesties Subiect
Doctor Monardes.

¶ *Of the Tabaco, and of his great vertues.*

THis Hearbe which commonly is called *Tabaco*, is an Hearbe of muche antiquitie, and knowen amongſt the Indians, and in eſpecially among them of the new Spayne, and after that thoſe Countries were gotten by our Spaniardes, beyng taught of the Indians, they did profite themſelues with thoſe things, in the woundes which they receiued in their Warres, healing themſelues therewith to their great benefite.

Within theſe few yeeres there hath beene brought into Spayne of it, more to adornate Gardens with the faireneſſe thereof, and too geue a pleaſaunt ſight, than that it was thought to haue the meruellous medicinable vertues, which it hath, but nowe wee doe vſe it more for his vertues, than for his faireneſſe. For ſurely they are ſuch which doe byring admiration.

How it is ſowne and how it groweth.

It is growing in many partes of the Indias, but ordinarily in moyſt and ſhadowie places, and it is needefull that the grounde where it is ſowen, bee well tilled, and that it be a fruiteſull grounde, and at all times it is ſowen, in the hot Countries. But in the colde Countries it muſt bee ſowen in the Moneth of Marche, for that it may defende it ſelfe from the froſt.

The

The proper name of it amongeſt the Indians is *Picielt*, for the name of *Tabaco* is geuen to it by our Spaniardes, by reaſon of an Iſland that is named *Tabaco*. *The name of it.*

It is an herbe that doth growe and come too bee verie greate: many times to bee greater then a Lemmon tree. It caſteth foorth one ſteame from the roote which groweth vpright, without declining to any parte, it ſendeth foorth many Bowes, ſtraight, that wel neere they bee equall with *The deſcription of it.*

The Leaues the principall ſteame of the tree: his Leafe is wel neere like to the Leafe of a Citron tree, they come to be very greate, and be of colour greene, the Plant is beaute, they be in the Garden as Citrons and Orenges are, for that all the yeere they are greene, and haue leaues, and if any wyther, they be thoſe that are loweſt. In the higheſt parte of all the Plante, there doeth growe out the flower, the which is after

The flower. the manner of white *Campanillia*, and in the middeſt of Carnation colour: it hath a good ſhewe when it is dye, it is like

The ſeede. to blacke Poppie ſeede, and in it is ſhut vp: the ſeed is very ſmall, and of the colour of a darke Tawny.

The roote. The roote is great, conformable to the greatneſſe of the Plante, deuided into many partes, and it is like to Wood in ſubſtaunce, the which beeyng parted, it hath the hearte within, like vnto the colour of Safron, and beeyng toſted, it hath ſome bitternes with it. The Rinde commeth away eaſily, we knowe not that the roote hath any vertue at all. Of the Leaues onely we know the vertues, which wee will ſpeake of, although that I beleeue that the roote hath medicinall vertues inough, the which time ſhall diſcouer. And ſome will ſay that it hath the vertue of *Ruibarbe*, but I haue not experimented it as yet, they doe keepe the leaues after they be dyie in the ſhadow, for the effectes that we wil ſpeak of, and they be made into pouder, to be vſed of them in place

The com- of the Leaues, for it is not in all partes. The one and the o-

plection. ther, is to be kept a greate time, without corrupting. The complexion thereof is hot and dyie in the ſecond degree, it

The vertues in generall. hath vertue to heate and to diſſolue, with ſome bynding and comforting, it glewеth together & ſodereth the freſh wounds and healeth them: the filthy wounds and ſores it doth cleanſe and reduce to a perfect health, as it ſhall be ſpoken of hereafter, and ſo likewiſe wee will ſpeake of the vertues of theſe hearbes, and of the thinges that they are good for euery one particularly.

This

This hearbe *Tabaco* hath particular vertue to heale griefes of the head, and in eſpecially comming of colde cauſes, and ſo it cureth the headake when it commeth of a cold humor, or of a windy cauſe. The Leaues muſt be layde hotte to the griefe, and multiplying them the tyme that is needful, vntil the griefe be taken away. Some there be that doe annoynt them with the Oyle of Orenges, and ſo they performe a very good woorke. *In paynes of the head.*

In any manner of griefe that is in the body or any other part therof it helpeth, proceeding of a cold cauſe, & applyed thereunto, it taketh it away, not without greate admiration. *In any griefe of the body.*

In griefes of the breſt it woorketh a maruellous effect, & inespecially in thoſe that doe caſt out mater and rottennes at the mouth, and in them that are ſhort breathed, and in any other olde euilles making of the hearbe a decoction, or with Sugar a Syrope, and being taken in little quantitie, it doth expell the Matters, and rottennes of the breſt maruellouſly, and the ſmoke being taken in at the mouth, doeth cauſe that the matter be expelled out of the breſt of them that do ſcratch their breach ſhorte. *In griefes of the Breſt.*

In the griefe of the ſtomake, cauſed of colde, or winde, the leaues being put very hot, it doth take it away, and diſſolueth it by multiplying the vſe, vntil it be taken away. And it is to be noted, that the leaues are to be warmed better the any other, amongſt Aſhes or Embers very hotte, chuſting the hearbes into them, and ſo to warme the weil, & although they be layde to with ſome Aſhes, they make the woorke better, and of more ſtrong effectes. *In the griefe of the ſtomake.* *To warme the Leaues amongeſt Aſhes.*

In Opilations of the ſtomake, and of the inner partes principally, this hearbe is a greate remedy: for that it doeth diſſolue, and conſume them, and this ſame it doeth in any other maner of Opilations or hardnes, that are in the belly, the cauſe being of a colde humor, or of windines. *In opilations*

They muſt take the hearbe greene, and ſtampe it, and with thoſe ſtamped leaues rubbe the hardnes a good whyle, *The way how to applie it.*

and at the tyme as the hearbe is in the Mozter a stamping, let there be put to it a fewe dzoppes of Uineger, that his worke may be made the better, and after the place is rubbed where the paine is, then lay vpon it one leafe or twoo leaues of the *Tabaco* being hotte, and so let it alone til the next day, and then doe the like againe, or in place of the leaues vse a Linen cloth wette in the hotte Iuyce. Some there bee, that after they haue rubbed it with the slaped leaues, do annoynt it with oyntments, made for the like euils, and vpon it they lay the leaues or the iuyce of the *Tabaco*. And surely with this cure they haue dissolued great and harde opilations, and very old swellings. In the griefe of the stone, of the Kidnie is and Reines, this hearbe worketh great effectes, by putting the leaues into Ashes, or Embers, hotte, that they may warme wel, and then being layde vpon the griefe, multiplying the vse of it as often as it is needefull. It is necessary in the seethinges that are vsed to bee made for Glisters to put into them with the other things, the Leaues of this hearbe, for that they shal profit much: and likewise for Fomentations and Plaisters, that they shall make.

In the griefe of the stone.

To put them in Glisters.

In griefes of windes.

In griefes of windes they worke the like effect, taking away the paines that come of the windinesse, applying the leaues after the same sorte as is aboue saide.

The euill of the Mother.

In the griefe of women, which is called the euill of the Mother, laying too one leafe of this hearbe *Tabaco* very hotte, in the manner as it is layde, it both manifestly profite and it must bee layde vppon the Nauell. And vnder it some doe vse to put first of al, thinges of good smell vpon the Nauel, and then vpon that they lay the leafe. In that which they finde most profit, is to lay the *Tacamahaca*, or the oyle of liquid Amber, and Ballamo, and *Caranna*, or any of these vnto the Nauel, and to kepe it too it continually, that it may cleaue vnto it, and this worketh manifest profit in griefes of the Mother.

In

In one thing, the women that dwel in the Indias doe celebrate this hearbe, that is, in the euill breathing at ꝑ mouth of children, when they are ouer filled with meate, and also of olde people, anoynting their bellies with lampe oyle, and laying some of those leaues, in ashes hotte to their bellies, & also to their shoulders, for it doeth take away their naughty breathing, and maketh them goe to the stoole, applying it vnto the fundement at what tyme it is needfull, and if the leaues bee ashed it is the better. *For an euill breath.*

Wormes, of all kindes of them, it killeth, and expelleth them maruellously, the seething of the hearbe made into a Syrope delicately, being taken in very little quantitie, & the vapor thereof put on the nauel. It is needfull after this be done to giue a Glister, that may auoyde them, and expell them out of the guttes. *For Wormes.*

In griefes of the Iointes comming of a colde cause it maketh a maruellous worke, the Leaues of this *Tabaco* being laid hotte vpon the griefe: the lyke doth the Vapor lapde vpon a little cloth hotte, for that it doeth dissolue the humor, & taketh away the paines therof. If it come of a hot cause it doth hurt, sauing when the humor hath bene hot, and the subtil part is dissolued, and the grosse remayneth, then it doeth profite as if the cause were colde, and it is to be vnderstood, that the leaues being lapde where as is griefe of the lapde cause, in any part of the body, it profiteth much. *In cuill of the Ioyntes.*

In swellings or inrold Impostumes, it doth dissolue and vnloe them, washing them with the hotte Vapor, and laying the beaten leaues, after they be stampt, or the leaues being whole of the lapde *Tabaco*, vpon it. *In cold swellings.*

In the Toothache when the griefe commeth of a colde cause, or of colde Rumes, putting to it a little balme made of the leafe of the *Tabaco*, washing first the tooth with a small cloth wet in the Vapor, it taketh away the payne, and stayeth it, that the putrifaction goe not forwarde: in hot causes *For the toothache.*

it

it doth not profite, and this remedy is ſo common that it healeth euery one.

For Chilblaines. This hearbe doth maruellously heale Chilblaines, rubbing them with the ſtamped leaues, and after parting the handes and feete in hot water, with Salt, and keping them warme: this is done with great experience in many.

In Venom & venomus wounds. In Uenom and venomous woundes our *Tabaco* hath great commendation, which hath beene knowne but a ſhorte tyme ſince, for when the wilde people of the Indias, which eate mans fleſhe dot ſhoote their Arrowes, they annointe them with an hearbe or Compoſition made of many poyſons, with the which they ſhoote at all thinges that they would kill, and this Uenom is ſo ſtrong, and pernicious, that it killeth without remedie, and they that bee hurte dye with great paynes and accidents, and with madnes, vnleſſe that their be found remedie for ſo great an euill. A fewe yeeres paſt they laid to their woundes *Sublimatum*, and ſo were remedied, and ſurely in thoſe partes they haue ſuffered much with this vexation of poyſon.

Sublimatum in venomed wounds.

A little whiles paſt, certaine wilde people going in their Bootes to S. Iohn De puerto Rico, to ſhoote at Indias, or Spaniards, if that they might find the, came to a place and killed certain Indians, & Spaniards, & did hurt many, & as by chaunce there was no *Sublimatum* at that place to heale them, they remembred to lay vpon the woundes the Ioyce of the *Tabaco*, & the leaues ſtamped. And God would, that laying it vpon the hurtes, the griefs, madnes, & accidents wherwith they dyed, were mittigated, and in ſuch ſoyt they were deliuered of that euill, that the ſtrength of the Uenom was taken away, and the woundes were healed, of the which there was greate admiration. Which thing being knowen to the of the Iſlande, they vſe it alſo in other hurtes and woundes, which they take when they fight with the wilde people, nowe they ſtande in no feare of them, by reaſon they haue

founde

ſounde ſo great a remedy, in a caſe ſo deſperate.

This hearbe hath alſo vertue againſt the hearbe called of the Crolle bowe ſhooter, which our hunters doe vſe to kil the wilde beaſtes withall, which hearbe is venom moſt ſtrong, and doeth kill without remedie, which the Kinges pleaſure was to proue, and commaunded to make experience therof, and they wounded a little dogge in the thoate, and put ſome thereof into the wounde the hearbe of the Crolle bowe ſhooter, and after a little while, they powred into the ſelfe ſame wounde that they had annoynted with the Crolle bowe ſhooters hearbe, a good quantitie of the Iuyce of *Tabaco*, and layde the ſtamped leaues vpon it, and they tied vp the dogge, and hee eſcaped, not without great admiration of all men that ſawe him. Of the which, the excellent Phiſition of the Chamber of his maieſtie, Doctor Barnarde in the margent of this booke, that ſawe it, by the commaundement of his Maieſtie, wryteth theſe wordes: I made this experience by the commaundement of the kinges Maieſty. I wounded the dogge with a knife, & after I put the Crolle bowe ſhooters hearbe into the wounde, and the hearbe was choſen, and the dogge was taken of the hearbe, and the *Tabaco* and his Iuyce being put into the wounde, the dogge eſcaped and remained whole.

Againſt the hearbe of the Croſſebow-ſhooter.

Hiſtoria.

Doctor Barnarde.

In the venomous Carbuncles, the *Tabaco* being applied in maner as is aforeſaid doth extinguiſh the malice of the venom, & doth that which al the woorkes of Surgery can doe, vntil it be whole. The ſame effect it woorketh in bytinges of venomous beaſtes, for it killeth and extinguiſheth the malice of the venom and healeth them.

In venomous Carbuncles.

In bytinges of venomous beaſtes.

In woundes newely hurt, and cuttes, ſtrokes, pyrkes, or any other manner of wounde, our *Tabaco* woorketh marueilous effectes, for that it doeth heale them and maketh them ſound. The wounde muſt be waſhed with wine, & procure to annoynt the ſides of it, taking away that which is ſuperfluous, & then powre into it the Iuyce of this hearbe, &

In woundes newly hurte.

The manner of healing.

lay vpon it the ſtamped leaues, and being well bound it ſhal
ſtirre no more vntil the next day that thou ſhalt returne to vnlo
it. After the ſame faſhion the patiences ſhall keepe good or
der in their meate, vſing the beſt neceſſary, and if it be needs
full of any euacuation by ſtoole, the vault being greate, let it
Note. be done what ſhal be conuenient. And with this order they
ſhall be healed, without any neede of any more ſurgerie this
this hearbe only. Here in this Country, & to this day they
knowe not what other to vſe, hauing euer vſed themſelues,
but to runne to the *Tabacco*, as to a moſt readie remedie. It
doth marueilous workes, without any need of other ſurge-
ry, but this only hearbe. In reſtraining the flixe of blood of
the wounde it procureth moſt marueilous workes, for that the
Iuyce and the Leaues being ſtamped, are ſufficient to re-
ſtraine any flixe of blood.

In olde ſores. In olde ſhores it is marueilous the workes and the ef-
fects that this hearbe worth, for it healeth them wonderfull-
ly, making cleane and mundifying them of all humors that
are ſuperfluous, and of the rottennes, that they haue, & inin-
geth by the fleſh, reducing them to perfite health, the which
is ſo common in this Citie, that euery man doeth knowe it:
and I hauing miniſtred it to many people as well men as
women, in great number, and being grieued of tenne, and of
twentie yeres, haue healed olde rotten ſores in legges, and
other partes of the body, with this remedy only to the great
admiration of all men.

The order of the Cure. The order of the Cure that is to bee wrought with this
hearbe, is this following. For the olde rotten ſores although
they bee cankered, let the ſicke man bee purged with the
counſell of a Phiſition, and let him blood if it be needfull,
and then take this hearbe and pounde it in a Morter, and
wring out the Iuyce, and put it into the ſhore, and then af-
ter the maner of a Plaiſter laie the ſtamped leaues vpon it,
which are the Leaues that the Iuyce is taken out of, and
this doe once euery day eating good Meates, and not ex-

ceeding

treeding in any ointment, for otherwyse it will not profite.
And doing this, it will make cleane the euil flesh that is rotten, and superfluous, vntil it come to the whole flesh, and it is not to be mistaken in, if the wounde bee made very greate. For the euil must bee eaten vp, vntil it come to the good, and in the same cure putting in lesse quantitie of iuyce it will incarnate, and reduce it to perfit health, in such sort that it accomplisheth all the wishes of Surgery, that all the Physitions of the worlde are able to doe, without hauing neede of any other matter of medicine.

It cureth best the woundes that be rotten & cankered.

This herbe doeth cure olde sores, with very great admiration not onely in men, but in beaste also. As at this day in all partes of the Indias, where there are any cattel hauing woundes or galles, and the countrie being hote and moyst ouer much, doeth soone rotte them, and very quickly they come to bee cankered, and for this cause, many great cattel doe dye. To remedy this and the wormes which doe increase in the sores, they had for remedy to put into the sores *Sublimatum*, for that in this remedy they did finde more benefite than in any other, that they had vsed. And for that the *Sublimatum* beares there so high a price, they vsed it more sparingly then the cattel that it healed. For this cause and for hauing founde in the *Tabaco* so much vertue too heale newe woundes and rotten, they did determine and agree together to vse the *Tabaco*, in the healing of beastes, as they had done in the cure and remedy of men, powring the Iuyce of the *Tabaco* into the woundes, & washing them therwith, & laying vpon them the stamped leaues of the *Tabaco*, after that the Iuyce is taken from them. And it is of so greate efficacie and vertue, that it killeth the wormes, and maketh cleane the sore, taking away the euill flesshe, and ingendering newe vntill it be whole, as in the other thinges which wee haue spoken of. The like it doth in the galles of the beastes of *Carsege*, the Iuyce being powred in, & the beast leaues wherout the iuyce

Sublimatum doth heale the sores of beastes that bee cankered.

commeth of the Tabaco, as it is sayde: although they be cankered, it doeth make them cleane, and incarnate them, and cureth and helpeth them. And so the Indians doe carry it, when they journey, for this purpose and effect, and it procureth the like profite, that the iuyce doeth.

Historie. I sawe a man that had certayne olde sores in his nose, wherby he did cast out from him much matter, which dayly did rotte and canker inwarde. And I caused him to take at his nose the iuyce of this Tabaco, and so he did: and at the seconde tyme, he cast out from him, more then twenty little wormes, and afterwarde a fewe more, untill that he remayned cleane of them, and using it so certayne dayes, he was healed of the sores, that he had in the inner part of his nose: and if he had taried any longer, I thinke that there had remayned nothing of his nose, but al had bene eaten away, as it happeneth to many, which we see without them. And seeing wryting of this, a daughter of a Gentleman olde in Cittie, had many yeres a certaine kinde of nie skabbes, or wel neere skurvie in her head. I had her in cure and did geve her many benefites, universal, and particular: and also Maisters of Surgerie had done their diligence, and al did not profite. And a Gentlewoman, which had the charge of her, as she heard me speake one day much good of the Tabaco, that it did good, and profitable, for so many infirmities, that serve for it, and did rubbe hard the disease that the wench had, & that day shee was very dull, and as though she had bene foolish: and the gentlewoman did not let in seing her after that sort, to rubbe her harder, and then the wench did not feele so much griefe, but the dry skabbes began to fall, and the whyte scurffe of her head in such sorte, that it made cleane and healed her head, with doing so certaine dayes, so that shee was healed of her scurvie disease very well, without knowing what she did.

One of the mervailes of this herbe, and that which bringeth

bringeth moſt admiration is, the manner how they vſe it of the Indians and this is, which was in this manner: when there was emongeſt the Indians any manner of buſineſſe, of great importance, in the which the chiefe Deuiſers called *Caribes*, as any of the principall people of the countrie had neceſſitie to conſult with their Zemes, or vpon matters of importance: then they went and preſented their maſter to their chiefe Prieſt, (whom in their preſence) he tooke certayne leaues of the *Tabaco*, and caſt them into the fire, and did receiue the ſmoke of them at his mouth, and at his noſe with a Cane, and in taking it, hee fell downe vppon the ground, as a Dead man, and remayning ſo, according to the quantitie of the ſmoke that he had taken, when the hearbe had done his worke, he did reuiue and awake, and gaue them their anſweares, according to the viſions, and illuſions which hee ſawe, whilſt hee was caſte in the ſame manner, and he did interpret to them, as to him ſeemed beſt, as the Deuill had reuealed him, geuing them conſtantly to vnderſtand anſweares, in ſuch ſorte, that whatſoeuer it fell out, they might ſay that it was the ſame, which was declared, and the anſweare that he made.

The maner how the Prieſtes of the Indians do vſe the Tabaco.

In like ſort the reſt of the Indians for their paſtime, doe take the leaues of the *Tabaco*, and make certaine rounds vnder their feete, and to ſee the viſions, and things that ſhall happen to them that wherein they doe delight: and other times they take it to knowe their proſperitie, and ſucceſſe, becauſe conſtomable to that, which they haue ſeene hauing drunke therewith, euen ſo they iudge of their proſperitie. And as the Deuill is a deceiuer, hath the knowledge of the vertue of hearbes, ſo he did them the vertue of this Hearb, that by the meanes thereof, they might ſee their imaginations, and viſions, that he hath repreſented to them, and by that meanes deceiue them.

Two hearbes that haue the like vertue, is a common Hearbe which haue

matter to cause dreadmung of things.

matter, and in the midst of the pauilion, *Bascurdes* mouth lay, that one Dyamant of the coast of *Solara*, bearing taken in wine, which rather delecty stranger, and further, pronounced perpe greatly, and marked him that tasteth it, to Dyamant of Bisnagar, and partly together with pertaine things, and Diuine. Others use great delyte tasteth, they please. Of the Nuts they say, being taken on the heart, when that any shall sleepe, it maketh a pleasant, and delectable dreame. The Nuttes they make them greetuous and very pleasie, and so the use of many other fruits, which should be hard here to speake of, as of this matter, the curious readers requires.

Of the Bagus which they vse in the Orientall Indias.

Diego Gonsalues Gandauo, in the booke that he wryteth of the Spiceries and drugges of the Easterne Indias, reporteth that in those parts there is an hearbe, which is called *Bagus*, which being eaten, is made of sweete smell, there is vsuall of it a confection of exceeding price, & vsed also when the smell and of them, with very fine ornaments of indegrowth, and so diuine that grow from perfume, then they take a certayne quantitie of this confection, and in taking of it, they receyue wonderfull delectation, and whole deuertise of their spirituall bodily liuelye, they receiue mutche delight, and be ioyfull, whereby they receiue pleasure, and be glad of them. There was a mighty Emperour, being Lorde of many Realmes, named vnto Martine Alfonso de Sosa, who was vice Roy of the East Indias, that when he would see realmes, sumcities, and other things, of the which he did receiue pleasure, that he would then take the *Bagus*, made in a certayne confection, and that in doing so, he did receiue pleasure. The vse of this confection is very common, and very much vsed amongest the Indians of those parts, and they doe sell it in the publike Market, for that purpose.

The Indians of our Occidentall Indias, doe vse the

the *Tobacco* to take away hunger in all a voiage, to make light footed in their labour, for without *Tobacco* they become wonderful sad, and they remayne so weake, that they can scarcely stirre: because that they may labour the next day, and returne to that foolish exercise, they receive at the mouth and nose, the smoke of the *Tobacco*, and remayne as dead people: and being so, they be eased in such sorte, that when they be awakened out of their sleepe, they remayne without weerinesse, and may returne to their labour as much as before, and so they doe alwaies, when they have need of it: by which sleepe, they receive their strength, and be much the lighter.

The Tobacco doth take away weerines

The blacke people that have gone from their parties to the Indies, have practised the same manner and vse of the *Tobacco*, that the Indians have, for when they be wearie, they take it as the vse, and custome, and likewise they doe them, as unto our Indians, lying as though they were dead three or foure houres, and when they remayne lightened, without receiving foode, for to labour againe: and they doe this with so great pleasure, that although they be not wearie, yet they are very desirous to doe it: and the thing is come to such effects, that their Maisters chasten them for it, and doe burne the *Tobacco*, because they should not use it, whereupon they goe to the deserts, and secrete places to doe it, because they may not be prevented, to drinke themselves drunke with Wine, and therefore they are glad to make themselves drunken with the smoke of *Tobacco*. I have seene them doe it here, and it happeneth to them as is saide. And they say, that when they come out of the same malice or drunkennesse they finde themselves very lusty, and they enjoyce to have begun that the same sorte and manner, seeing that thereby they receive pleasure.

The blacke people that have gone into the Indies, doe use the Tobacco as the Indians.

The orientall Indians doe vse the Opio and bow.

These barbarous people do use such like things to take away their wearinesse, and not only this custome is vsed in our Occidental

Indias,

Indies but as alſo in certaine thing in the Element Indian. Manalie in the ſpring all Indies, by their Nuts, they vſe ſell the *Opio* in their Shoppes, euen as they ſell Confects, with the which the Indians ble to ſtaie themſelues, of their labour that they take, and to bee merie, and not to feele paynes of any greate labour of the bodie, of minde that may come vnto them, and they call it there amongſt themſelues *Aphion*. This *Aphion* the Turkes vſe for this effect. The Souldiers and Capeignes that goe to Warres, when they labour much, after the time that they be lodged, that they may take their reſt, they receiue *Aphion*, and ſleepe with it, and remayne lightened of their labour: The moſt part of all people take *Bagus*, and it hath a bee in it, and a worme ſmall, by there is put to it muſke Amber, and Spikes and Cloues, and other ſpices. And ſure ly it is a thing of admiration, to ſee howe theſe Barbarous people doe take ſuch Potions, and how many of them doe take them, and that they doe not kill them, but rather they take them for health and remedie, for thoſe infirmities.

Miſterie.

I ſerued an Indian of theſe parts, that in my preſence did aſke an Apothecarie for a quart of *Opio*, and I demaunded of him wherefore he would haue it, and he tolde me that he took it to put away wearineſſe, when he felt himſelfe ouer much greeued, and afflicted with labour, and her tooke the halfe of that which he carried, by the Apothecary gaue him more then a pinte for ſmaller peeces, and therewith he ſlepte ſo ſoundly, that when he awoke from ſleepe, hee founde himſelfe very much eaſed of his wearineſſe, in ſuche ſoyte, that hee might continue his labour. I merueiled at it, and it ſeemed to me a thing of Sorcerie, ſeeing that ſine or ſixe graynes, but the moſt that wee can giue to a perſon, howe ſtrong ſoeuer hee be, whilſt ſleeping be ſtill vnmouable, doeth cauſe many times Accidentes of Death. And many peeres after hauing in the Shoppe of

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an other Apothecary of this Citie, there came an other Indian, of the same Dyetetall Indies, and he asked of the Apothecarie, for some *Opio* called *Aphion*, the which Apothecarie understoode him not. And I remembring my selfe of the other Indian, caused him to shewe unto the Indian *Opio*, and in shewing it to him, he sayd that it was that which he asked for, and he bought a quarter of a spince of it. and I asked of the Indian, wherefore he would have it, and he tolde me the same that the other Indian did, that it was because he might labour, and ease himselfe of his wearinesse for that he did beare burdens, and should helpe to discharge a shipper wherefore he sayde he would take the one halfe that he might the more labour, and the other halfe after he had laboured, that therwith he might take ease, and rest. Then I gave credite to the first Indian, of that he sayd unto me, and since I have beleeved that which I have seene and read, in those parties to be a thing in common use, for the like effectes. And truely it is a thing worthy of great consideration, that fine graines of *Opio* doe kill us, and therefore doe geve them health and rest.

The Indians doe use the *Tabaco*, for to suffer ytieth, and also to suffer hunger, and to passe dayes without having neede to eate ny drinke, when they shall travell by any desert, or dispeopled countrie, where they shall finde neither water, nor meate. They receive thereof little balles, which they make of the *Tabaco*. For they take the leaues of it, and chew them and as they goe chewing of them, they goe mingling with them certayne pouder, made of the shelles of Cockels burned, & they mingle it in the mouth altogether, until they make it like dowe, of the which they frame certayne little Balles, little greater then Beanes, and lay them to drie in the shadow, and after they keepe them, and use them in this forme following.

The Tabaco taketh away drought.

Little balles for hunger and drought.

The maner how to use them.

When they use to travell by the waies, where they finde

no water nor meate, they take a little ball of their, and put it betweene the lower lippe and the teeth, and eat chewing it all the time that they trauell, and that which they chewe, they swallowe downe, and in this sort they journey, three or foure dayes, without hauing neede of meate, or drinke, for they feele no hunger vnto, nor wearinesse, nor their trauell doth trouble them. I thinke that to iourney after this sort, is the cause they eat chewing continually the little balles: for they bring fleume into the mouth, and swallowe it into the stomake, the which doth retayne the naturall heate, which it doth confume, and so they maintayne themselues thereby, the like whereof were fit to be vsed in many hostes, for there is great paine of the Winter, they lie hid vp in their Caues, & hollowe places of the earth, and passe their time there without any meate, for that they haue to confume the naturall heate, of the fumes, which they had gotten in the Summer. The Beare being a great and fierce beast, much like in the Winter remayneth in his Caue, and liueth without meate or drinke, with onely chewing his paines, which perhaps he doeth for the said cause. This is the substance which I haue gathered of this hearbe, so celebrated & called *Tabaco*, for that surely it is an hearb of great estimation, for the excellent vertues that it hath, as we haue sayde.

Hereafter followeth a further additi- Fol. 42.

on of the Hearbe called Tabaco, otherwiſe called by the Frenchmen *Nicotiane*, Which hearbe hath done *great cures in the Realme of Fraunce and Portugall*, as hereafter at large may appeare in this treatiſe following.

Nicotiane. *Chap.* 72.

NICOTIANE, although it bee not long ſince it hath beene knowne in France, notwithſtanding beſyde muſke and ypice, and among all other medicinable hearbes, it deſerueth to ſtand in the firſt rank, by reaſon of his ſingular vertues, and as it were almoſt to bee had in admiration, as hereafter you ſhall underſtand. And for that none ſuche as of auncient time, or of late dayes, haue written the nature of plantes, did never make mention thereof, I haue therefore learned the whole hiſtorie touching the ſame, which I learned of a gentleman my verie friend, the firſt author, inuenter, and bringer of this hearb into France: wherefore I thought good to publiſh it in writing for their ſakes, that haue ſo often hearde ſpeaking of this ſaide hearbe, and yet neyther knew the hearbe nor the effectes thereof. *Nicotiane the chiefeſt among other medicinable hearbes.*

This hearbe is called *Nicotiane*, of the name of him that gaue the firſte intelligence thereof vnto this Realme. As many other plantes haue taken their names of certayne Greekes and Romaynes, who hauing beene in ſtraunge Countries, for ſeruice of their common Weales, haue brought into their countries many plants, which were before vnknowne. Some haue called this Hearbe the Queenes Hearbe, becauſe it was firſte ſent vnto her, as hereafter *Nicotiane wherefore ſo named.* *The Queenes Mothers hearbe.*

shalbe vttered by the Gentleman, that was the first inuenter of it, and since was by her geuen to diuers for to sowe, whereby it might be planted in this Iland. Others haue named it the great Prions beardе, for that he caused it to multiply in Fraunce, more then any other, for the greate reuerence that he bare to his beardе, for the Diuine effectes therin contayned. Many haue geuen it the name, *Petum*, which is indeede the proper name of the Hearbe. as they which haue trauelled that Countrie can tell. Notwithstanding, it is better to name it *Nicotiana*, by the name of him that first it into Fraunce sent, to the ende that he may haue the honour thereof, according to his desert, for that he hath enriched our Countrie, with so singular an Hearbe. Thus much for the name, and now hearken further for the whole Historie.

The grand Priors beard.

Petum.

Maister Iohn Nicot, Counsellor to the King, being Embassadour for his Maiestie in Portugall, in the yeere of our Lorde. 1559. 60. 61. went one day to see the Pypsons of the King of Portugall: and a Gentleman beeyng the keeper of the same Pypsons presented him with this beard, as a strange plant brought from Florida. The same Maister Nicot, hauing caused the said beard to be set in his Garden, where it grewe and multiplied maruellously, was vppon a time aduertised, by one of his Pages, that a young man, of kinne to that Page made a sore of that he ate vnder, which he had vpon his cheeke neere vnto his nose, comming of a *Noli me tangere*, which began to take roote already at the gristles of the Nose, wherewith hee founde himselfe meruellously eased. Therefore the sayde Maister Nicot caused the sicke young man to bee brought before him, and causing the same beard to be continued to the space eight or ten dayes, this same *Noli me tangere*, was perfectly extinguished and healed; and he had sent it, while this cure was a working to a certeine Phisition of the king of Portugall one of the greatest

Maister Nicot Ambassadour for the king in Portugall.

Experience of the Noli me tangere.

to examine the further working and effects of the said Nation, and sending for the same young man at the end of ten dayes, the sayde Phisition seeing the deligo of the said sicke young man, certified, that the sayde *Nab ine tangere* was vtterly extinguished, as to deceive he neuer felt it since.

Experience for woundes.

Within a while after, one of the Cookes of the sayde Embassadour hauing almost cutte off his thumbe, with a great chopping knife, the Quartero of the house of the sayde Gentleman ran to the sayde *Nicotiana*, and vpon him there with fine or sixe cypres, and so in the ende thereof her was healed: from that tyme for wards this hearbe began to bee famous throughout Lisbon, where the court of the king of Portugall was at that tyme: and the hearbe of this sayde hearbe hath cyrtues, and the people began to name it the Ambassadours hearbe. Whereupon there came certaine dayes after a Gentleman of the Countrie, Father to one of the Pages of the Ambassadour, who had troubled with an vlcer in his Legge, hauing had the same many yeeres, and demaunded of the sayde Ambassadour for his hearbe, and vsing the same in such order as is before written, at the end of tenne dayes he was healed. From that tyme forth the fame of this same hearbe increased in such sort, that many came from all places to haue some of it. Among al others there was a woman that had her face couered with a Ringwourme rootes, as though she had a Vizour on her face, to whome the said L. Embassadour caused the hearbe to be giuen, and told how she should vse it, and at the ende of eight or tenne dates, this woman was throughly healed, who came and presented her selfe to the Ambassadour, shewing him of her healing.

Lasbrun.

The Ambassadours hearbe.

Experience of an olde vlcer.

Experience for the Ringwormes.

After there come a Captaine to present his Sonne sick of the kinges euill to the sayde L. Ambassadour, for to send him into France, vnto whome there was a sope made of the sayde hearbe, which in fewe dayes did begin to shewe

Experience for the kinges euill.

greate figure of healing, and finally he was altogether heal-
led thereby of the kings euill.

The Lady of Montigne dead of a Nose tancere in her Breast.

The L. Ambassadour seeing so great effects proceeding of this herbe, and hauing heard say that the Lady Montigue that was dead at Castle Cambresis, of an vlcer had in her breast, that did runne to a *Noli me tangere*, for the which there could neuer remedy bee founde: and knowing that the Countesse of Retle, had sought for all the famous Phisitions of that Realme, for to heale her sore, vnto whom they could giue no remedy, he thought (againe) to communicate the same into France, and sent some vnto king Francis the second, vnto the Duches Dauphin, and to many other Lordes of the Court: who hearing of such a thing, did send vnto me to haue some thereof, to proue the same, and hauing (by experience) vnderstood by the Lordes of Lorrane gouernour of Regnet, vnto whom the same Lord Ambassadour had greate amitie for the seruice of the king. The which Lord of Lorrane taking pay of the Queene, caused her to vnderstande the same *Nicotiane* to be of effect, and the water to bee drunke, mingled with water of *Fenel*, or els with ale called eyebright, in the which many haue been holpen, who were therewith healed.

How the Nicotiane was brought into France.

Distilled water of Nicotiane, very good for sore breastes.

The figure of Nicotiane.

This herbe hath the stalke greate, hearbes and stemme, the leafe large and long, in some stemme it groweth in branches halfe foote to halfe foote, and is very full of leaues, and groweth in height foure or fiue foote. In hot countries it is ripe in three monethes in the peere leaues, in one selfe yeere, with leaues flowres, & Cosses full of ripe grappes, which is when they are waxed blacke, and to be ripe, which is when they are yet greene. It sprouteth forth peere the roote much, and reupeth by a greate quantitie of huddes, notwithstanding the grain is the least seede in the worlde, & the rootes be like small threedes.

Ground fit for Nicotiane.

Nicotiane doth require a fat grounde finely digged, and in colde Countreys very well dounged, that is to say, a

grounde,

grounde, in the which the seede shall be so mixtuglen and incorporated, that it be altogether turned into earth, & that there appeare no more dounge.

It requireth the South Sunne, and to be planted by a wall, which may defende it against the North winde, returning the heate of the Sunne against it, being a warrant unto the said hearbe against the falling up of the winde, because of the weakenes and highnes thereof. *The Sunne fit for Nicotiane.*

It groweth the better being often watered, and reuiueth it selfe by reason of the water in tyme of droughts. It hateth the cold, therefore to preserue it from dying in the Winter tyme, it must either be kept in Cases made of purpose within the said gardens, or els couered with a double Mate, and a Pauilion of Reede made on the Wall ouer the hearbe, and when the South Sunne shyneth, the gate of the place must bee opened where the hearbe is on the Southside. *To water Nicotiane.* *How to keepe Nicotiane in Winter.*

For to sowe it, there must be made a hole in the ground with your finger, as deepe as your finger can reache, then cast into that hole 40. or 50 graines of the seede thereof together, stopping againe your hole, for it is so small a seede, that if there be put in the hole but three or foure graynes thereof, the earth would choke them, and if the weather bee dry, the place must be watered lightly during the tyme of fifteene dayes after the sowing thereof: it may also be sowen like unto Lettis and other such hearbes. *The sowing of Nicotiane.*

And when the hearbe is out of the grounde, for so much as euery Graine thereof will bring forth his twigge, and that the little threeds of the Roote are the one within the other, you must make with a great knife a greate compasse within the earth rounde about the saide place, and lift up the earth together with the Seede, and cast it into a payle of water, so that the earth bee separated, & that the little twigges may swimme aboue the water, then shal you take them without breaking, the one after the other, *To remoue Nicotiane.*

and

and painfull plant roote of them again by themselues, with the selfe same earth, and shall set them three foote from the wall, leauing foure foote space from one Twigge to another, and if the earth which is neere vnto the wall, bee not so good as it ought to bee, you shall prepare and amende it, as aforesayde, helping the saide Twigges to remoued by other meanes.

The tyme to sowe Nicotiane.

The tyme to sowe it is in the moneths of Aprill, or at the beginning. As touching the vertues, it will heale *Noli me tangere*, al olde Sores, and cankered Vlcers, hurts, Ringwormes, greene Sicknes: what euill humor bee in them, in stamping the leaues of the same herbe in a cleane Mortar, and applying the herbe and the Iuice together vppon the griefe, and the patient must abstaine from meate, that is, Salt, Sower, and Spyces, and drinke strong Wine, except it bee well watered.

Vertues of Nicotiane.

Noli me tangere.

How to heale Wounds.

The Iuice of this herbe being vsed in the Clysters, and hanged vp in the smoke, as then there rising neither Flame, Heate, nor fire thereunto, and being cast on a Chafing dish of Coales to bee burnt, sucking the smoke thereof in your mouth through a Funnell of Cane, your head being well couered, causeth to auoyde at the mouth great quantitie of slimy and flegmatike water, whereby the body will bee extenuated and weakened, as though one had long fasted, thereby it is thought by some, that the Dropsie not hauing taken roote, will bee healed by this Perfume.

Wounds, Cankered vlcers.

Perfume of Nicotiane, good to make one void water at the mouth.

The Dropsie.

Moreouer the inhabitantes of Florida to nourish themselues certaine tymes, with the smoke of this Herbe, which they receaue at the mouth through certaine coffins, such as the Grecians vse vile to put in their Spites. There be other oyntementes prepared of the sayde herbe, with other simples, but by a truthe this only simple herbe, taken and applyed as aforesayde, is of greater efficacie, notwithstanding one may make therof an oyntment, which is singular, to cleanse, incarnate, and knit together al manner of

The smoke of Nicotiane serueth for to nourish.

Oyntment of Nicotiane.

wounds,

wounded: the making of the sayde Ointmentes is this. Take a pounde of the sayde Leaues of the sayde Herbe, stampe them, and mingle them with three Mayes, Rosine, common oyle, of eche three ounces, let them boyle altogether, vntil the Iuyce of *Nicotiana* be consumed, then adde thereto three ounces of Venice Turpentine, straine the same through a Linen cloth, and keepe it in Potshers to your vse.

Loe, here you haue the true Historie of *Nicotiana*, of the which the sayde Lorde Nicot, one of the Kinges Counsellers first fetched out of this Herbe, hath made mee greatly ashamed by reason as he hauing so much ouer [illegible] hereof, to whome I acquite him to yeelde as hartie thankes as I ought.

Heere my last bounde vnto you, by this benefite receiued.

The Sassafras.

¶ Of the tree which is brought from the Florida, called Sallatras.

FRom the Florida which is the firme Land of our Occidental Indias, lying in 33. degrees, they bring a wood and roote of a tree that groweth in those parties, of great vertues, and greate excellencies, healing therewith grieuous and variable diseases. *The Historie of the Sassafras.*

It may be three yeres past, that I had knowledge of this Tree, by a Frenchman which had bene in those parties, shewed me a peece of it, and told me mervels of the vertues therof, & how many and variable diseases were healed with the water, which was made of it. I gaue at that tyme no credit to him, for that in these things of plantes, and herbes, which are brought from other pieces, they say much, and knowe little, vnlesse it bee by a man that hath experience of them, with care and diligence. The tree and the partes therof lyked me well, and I iudged that, which now I do finde to be true, and haue seene by experience. He told me that the Frenchmen, which had bene in the Florida at that tyme, whē they came into those parts, had bene sicke the most of them, of grieuous and variable diseases, and that the Indians did shewe them this tree, and the manner how they should vse it, and so they did, and were healed of many euilles, which surely bringeth admiration, that one only remedy should worke so variable, and so merueilous effectes.

After that the Frenchmen were destroyed our Spaniardes beganne to waxe sicke, as the Frenchemen had done, and some which remayned of them, did shewe *Historie.*

it to our Spaniardes, and howe they had vsed themselues with the water of this meruellous Tree. and the maner which they obserued in the vsing of it, shewed to them by the Indians, who vsed to cure themselues therewith, when they were sicke of any griefe.

Our Spaniardes began to cure themselues with the water of this Tree, and it wrought in them great effectes, that are almost incredible for why with the naughtie meates & drinking of the rawe waters, & sleeping in the dewes, the most parte of them fell into continuall Agues, of the which many of them came into opilations, and from the opilations they began to swell, and when the euil came first, immediatly it began to take away the hue that they had to their meate, and then happened to them other accidents, and diseases, as such like Feuers are accustomed to bring: and hauing there no remedie to bee healed, they did what the Frenchemen had counsailed them, doing that which they had done, which was in this sorte.

They digged vp the roote of this tree, and tooke a perte therof, such as it seemed to them best, they cutte it small into very thinne and little peeces, and cast them into water, at discretion, as much as they sawe was needfull, little more or lesse, and they sodde it the tyme that seemed sufficient for to remaine of a good collour, and so they dranke it in the morning fasting, and in the day tyme, and at dinner, and supper, without keeping any more weight, or measure, then I haue sayde, nor more keeping, nor order then this, and by this they were healed of so many griefes, and euil diseases, that to heare of them what they suffred, and how they were healed, it bringeth admiration, & they which were whole, dranke it in place of wine, for it doeth preserue them in health: as it appeared very well by them that came from thence this yeere, for they came all whole and strong, and with good colours. which doeth not happen to them that come from those partes, and from

They which were whole dranke it.

other

ther rough nor foul, for they were fair and slender, without
callow, and in that part the most of them dye. And there
should not be much to search this Wood, that I beeyng
one day amongst many of them, inquyring the skill of the
things of this Tree, the most parte of them tooke out of
their pockets, a good peece of this Wood, and sayde
Maister, doe you see here the Wood, that euery one of vs
doeth bring to heale us withall, if we fall sicke, as we haue
beene there? and they began to apply it so much, and to con-
firme the marueilous workes of it, with so many examples
of them that were there, that surely I gaue great credit vn-
to it, and they caused me to beleeue all that thereof I had
heard, and gaue me courage to experiment it, as I haue
done, and as we shall see in the marueiles, which we haue
wrytten of it. And now we come to shewe the description, and
forme of this Tree.

The description of this Tree.

The Tree from whence they cut this Wood, which
they wrongly brought from the Florida, called *Sassafras*, is a
Tree that groweth to be very great: there be of a middle
sort, and lesser sorte. The greatest sorte is of the bignesse of a
Pine Tree, of a meane height, and well neere to the making
of it, for it is straight, & casteth out no more but one branche
of Bowes, after the manner of a Palme Tree, onely in the
highest part, & sendeth out bowes after the maner of a Pine
Tree, mary cleane, making of the Bowes which it casteth
forth, a forme of rounnes. It hath a grosse rinde of a Tawny
colour, & vpon that an other thin rinde, of the colour of ashes,
and vpon the inner parte thereof, the Trees and bowes are
white, and neere like to Tawny. The tree and bowes are
very light, the rinde beeing tasted, hath an excellent sweete
smell, and it is somewhat like to the smell of Fennell, with
much sweetenesse of taste, and of pleasant smell, insomuche
that a little quantity of this Wood being in a chamber, ma-
keth the ayre contriue in it, and the rinde hath some sharp-

neither hath the liuer pale hard tieke smell, the higher pale
that commonly with the leaues both stemme, the other be grene,
ghastly hoarie, of a Figge tree: with the apples, and
when they are ripe, they be like to the flowers of a peare
tree: in only shewing their purples. They be of resemble a
seruis Greece, not of all vnlike smell; and much more pleasant
then they be ripe. The Indians vse to lay them vnder or stampe
vpon vlcers, or else to dry them to be made with oyle likewise,
and bring dried they are also in Spaine vnder the finger. They
be of two sorts, the one sort, not always pear greene, if any be ripe
and fall, there lying long after, it is not known that it hath
any kinde of fruite.

The roote. The roote of this tree be gentle, of singular comfort
ship to the grauell of the Raine, they bite light, but yet so
much as the heap of the Tree, and the leaues, but by the
greatest it is notable light.

Note. The roote of this Tree is very superficiall, spreading in
the vpper face of the earth as grasse, and in ships vpright
shewn by calling: and this is a common thing in the Trees
of the Indies, that most of the keep their roote of small
depth, and if they carry any plants from their proper soyle into
other, if they do not let them of small depth in the ground,
they beare no fruite.

The best is the roote. The best of all the Tree is the roote, and that immediately
the best effect, the which hath the vertue cleansing very fast as
the vine plant, and it is of colour Tawnie, and much more
of smell then all the tree, and his Decoction: the
vnder rinde of a more sweete smell, then the tree, and the
water being sodden with the roote, is of greater and better
effects, then of any other parte of the tree, and is of a more
sweete smell, and therefore the Spaniards vse it, for
that it worketh better and greater effects. It is a
tree that groweth neere vnto the Sea, and in temperate
places, that haue not much vnder, nor moysture. There be

Mountaines

The Sassafras as good as the Cinnamon.

The complexion & temperature of the tree.

The name.

The vse by

thing. In this hyme the Indians do shew it to the French men, and they vse no : and as the Indians haue neither weight nor measure, they haue not kept in their potts any order in the making of the water of this wood, for that they doe not purge there them put a pottle of the water, or eight pottes at their discretion more in pottes, into the which they put thinke best. And they seeth it after their manner, without consuming more quantitie, then when they see that the seething is sufficient : so that all they which haue come from those partes, are very variable in their manner of seething, which doth no small confusion to them that shall vse it, and therefore to the Phisition that shall minister it. That which I do perceiue, I will write. I looke vpon the complection, and temperature of the sicke person, that shall take and vse this water, as also the manner and qualitie of the disease, and consequently I make the water, and giue it to the sicke person, giuing in the Choler the lesse thing, and little quantity of Water, and to the Flegmatike more seething, and more quantitie of Water, and to the Sanguine mediocrity : and so after this sorte vse their discretion, according vnto the qualities of them, for that if he be not good accepting to this order, they cannot chuse but make many errours in the vse of this water, and also it is conuenient that for the most parte they keepe the vse of the diet & gouernment vnlyke is necessary for the disease which they pretend to cure. Let none thinke, that to take this water without order & good consideration, as many doth, there shall follow healthfull vnto them rather taking it without measure & out their order it shall to them much hurt : wherby it seemeth to me that when this water shalbe ministred, as well in the diseases that it cureth, as in any other whatsoeuer they be, it is necessary that they goe to some learned Phisition, that may dispose the manner and making of the Water, and the order which they shall obserue in taking of it, for that in the Winter it should not be taken

Variety of seething.

How the auchour doth order it.

taken otherwise than in the Sommer. And otherwise it must be geuen to the leane person, than to the strong, and in an other manner it must bee taken of the Cholerike, than of the fleugmatike, & one order is required in the cold region, & an other order in the hot. Wherby it appeareth, that it is conuenient to keep order, measure, & layme in the taking of it, for that there goeth no lesse with it then health & life, considering that we see it haue no price in the world, & not to let it alone to the iudgement of him that knoweth it not.

Historie.

It happened to a gentlewoman, vnto whom for certaine indispositions of the Mother, proceeding of greate colde that she had taken, I counselled her that she should take this water of the wood of *Sassafras*. And I gaue her the order that shee should vse, in making and taking of it, which was almuch as was conuenient for her disease, and seeming for her. But she tooke muche of the wood, more then I willed her, & seething the water more then I commaunded her, she thought that she should heale the sooner. And as shee tooke it certayne dayes with this strength, she was burdened in such sort with a very great Ague, that not onely it stood her vpon to leaue the water, but it was needefull to let her blood fiue times, and put her life in aduenture, & so procured infamy to the remedie. After she was whole, and had preuayled, she returned & tooke the water with the order that I had first tolde her, and she healed very well of her disease. It is time nowe that wee come to the vertues of this wood so excellent, whereof let vs speak particularly of euery one of them, as we haue knowne, and experimented them.

The vertues thereof.

In generall our Spaniardes in those partes of the Florida, where they haue beene and now are, doe vse this aforesaide water sodden at their discretion, for all manner of diseases, without making exception of any. And keeping sicke of any manner of euill which commeth vnto them, sharpe, or long, hot, or colde, greeuous or otherwise, they cure them all by one maner of fashion, & they heale all with one maner of

water, without making any difference, and the beſt is that al be healed therewith, & in this they repoſe ſo much truſt, that they feare not the euils which are preſent, nor haue any care of them that be to come, & ſo they vſe it for an vniuerſal remedie, in all manner of diſeaſes.

It healeth opilations.

In one of the thinges that they haue founde moſte profite in this water, was in Opilations, in the interiour partes, of the which they came to bee ſwoine, and to bee full of the Dropſie the moſt parte of them. For of the long and large beates which they had taken, they came well neere generally to haue theſe diſeaſes. And with this water both the ſwelling and the opilation went away, and therewith they came to be made whole of the Quotidian Agues, which the moſt parte of them had. For in goyng thither the moſt parte of them fell ſicke, of theſe long and importunate Feuers, in the which I haue experience by this Water, beyng taken as it ought too bee, for it wooorketh maruellous effectes, and haue healed many therewith. For the principall effect that it hath, is to comfort the Liuer, and to diſſolue Opilations, and to comfort the ſtomake, which are the two principall thinges, that are moſt conuenient for the Phiſition to doe, that the ſick may be healed of the like diſeaſes. For in theſe euils it is not to be feared that the humors be corrupted. And if the principal members be hurt, one of the things that theſe medicines which are brought from our Indias do principally, when the water of any of them is taken, is to comfort the Liuer, and to amende it, that it may ingender good humors, for if this be not done, the cure is in vaine. And ſo our *Saſſafras* hath a maruellous propertie, to comfort the Liuer, and to diſſolue the Opilations, in ſuch ſort that it doth ingender alowable blood.

It comforteth the Liuer and the ſtomake, and doth diſoppilate.

Hiſtorie.

I healed a young man which had an opilation of certayne Tertians. And thereof he was all ſwoine, in ſuch ſort that he was well neere full of Dropſie And with purging him

him many times with Pilles of *Ruibarbe*, and by taking of *Dialaca* amongest the said Purgations, and drinking the water of this *Sassafras*, cõtinually without drinking of any other thing, he came to be healed very well, and was cleere of his swellings, and opilations. And he did not let to drinke it vntill he remayned perfectly whole.

The manner of curing with this water made of the *Sassafras*, for the Tertian Agewes & long Feuers, I will shewe you, and what hath passed in this yeere, that I wrote this. There haue beene many people diseased with the tertiane Agewes, so importunately, that no manner of medicine was sufficient to take them away, and to roote them out, insomuch that we let many alone, with onely good order, and good gouernment, without helping them any more. They were opilated, and had euill colour of the face, and some of them were swolne.

And at that time it was, when the Captayne generall Peter Mellendis came from the Florida, and brought him in common, this wood of the *Sassafras*, and when euery man did so much prayse it, many of them that had Tertians, tooke water of the *Sassafras*, keeping the order that the Souldiers gaue them, and surely I saw in that greate marueiles, for that they healed many with the vse thereof. Not onely of the tertians that so much did molest them, but also of the Opilations and euill colour that they had. And seeing this, I caused other to take it, that without counsel durst not doe it. And it did very wel with them, but it must be wel seene vnto how it shoulde bee geuen, and to whom, that the cause may carrie with it both order and measure. *Peter Mellendis.*

That which ordinarily was done, was to geue one cuppe full of the Water well sodden, in the morning with Sugar or without it, and after to drinke the water continually, that which was more simple, then the first, and as the Phisition shall iudge to be most conuenient for him that is sicke, keeping the conditions in the taking of *How this water must be geuen.*

this water that we ſhall ſpeake of.

Digreſſion. And ſurely it is a thing that geueth great contentment to heale onely with the drinking of a water, it beyng of a ſweete ſmel, and good of ſauour which is taken, and drunk without any maner of griefe, and ſo to doe that worke which ſharpe medicines and ſirupes of euill ſauour and taſt cannot doe. And ſuch as did drinke wine, did water their wine with it, ſ they found themſelues well with it.

To giue appetite to eate. In one thing it was ſeene greately to profite, which is in the vſe of this water, in them that haue loſt the luſt of their meate, inſomuch that it is reſtored to them, & the lothſommeſſe taken from them, by the vſe of it, ſo that many did amende & come to their health quickely. And the vſe of this water doth cauſe luſt to meate. The Souldiers doe commend it with ſuche admiration, that ſome came to leaue it, and not to drinke it, for becauſe that it cauſed them to haue ſo great hunger, that they coulde not withſtand it. And becauſe there was no ſuche abundance of meates wher with they might ſatiſfie their hunger, which the water was cauſe of, they would not drinke it, as not hauing ſufficient for their maintenaunce, for they did all vſe it for a drinke in ſteede of wine, and it was a great remedie for them, that by it they became whole, as appeareth by them which came from thoſe partes whereas they doe vſe it.

How a Phiſition of the Hauana doth vſe it. In the Hauana there is a Phiſition, whom they take for a Man of good vnderſtanding in theſe cauſes, who did cure many of them which came in the Fleete from the newe Spayne ſicke, with onely the vſe of this water, without geuing or making for them any other Medicine. And it did very well with them, for that many were healed therewith, and he gaue them to drinke as much as they would, all the day, and at Dinner and Supper, and in the morning he gaue a Cuppe full warmed, to them that coulde not goe to ſtoole with a little Sugar not very white, and it wrought very well with them, for their going to ſtoole. And to other

he

he gaue Medicines of this water only any long, & it made a good worke. I cured heere ſome that were in cure in the Hauana. And being ordered in this maner, they which came not wel healed thence, were heere fully healed.

In griefes of the head, and in paines thereof being very olde, which proceed of any cold cauſe, the taking of this water hot in the morning wel ſodden, and at dinner and ſupper, and in the day time ſimple with good gouernement as well in the meate that is eaten, as in the reſt of all other thinges, and doing this for many dayes, it cureth and healeth them marueilouſly. It is conuenient for him that ſhal do this, that he purge himſelf firſt, and in the time that he muſt take it, that he receiue certaine Pilles of *Hiera ſimplex*, & he hath no need to keepe himſelfe cloſe neither in his chamber, nor in his bedde. He that ſhal take this, it is ynough that he go wel clothed, and that he keepe himſelfe from the colde and ayre, and that he vſe to eate good meates. *In the headache.*

In griefes of the breſt cauſed of colde humors, this water doth profite much, and openeth the waies of the breſt. It conſumeth moyſture and fleames, it ſtayeth the fluxe, & the running which cometh from the head to the breſt. It muſt be taken in the morning hot, and drunke continually ſimple, for beſides the ordinary drinking in the morning, it muſt bee drunke ſimplie for a long time. For theſe ſimple waters as they doe their worke by little and little, ſo it is needful that they be continued for a long ſeaſon. It is good that there be put ſome ſugger too it, that it may make the better woorke. *In euils of the breſt.*

In griefes of the Stomacke when the cauſe is colde or windie, after that the vniuerſal euacuations bee made, taking this water in the morning ſtrong, & as it is ſaid ſimple, at other times, it taketh them away and healeth them, chiefly if there bee any olde griefe, for that I haue giuen it for this effect, to men that many yeeres did ſuffer moſt grieuous paynes in the ſtomacke, and with taking the water in *In griefes of the Stomake.*

the morning hot for certaine dayes, and continuing with the simple water for a long tyme, and taking once euery weeke pilles of *Hiera simplex*, many people were healed therof very wel. And thus we haue declared howe that the vse of this water restoreth the appetite lost, and giueth lust to meate.

For the weakenes of the Stomake of them which do not digest their meate, and for them which do vomit their meate.

In the weakenes of the stomacke, and in the lacke of naturall heate, where that which is eaten is not consumed, it worketh great effectes, and helpeth digestion. It consumeth windes, which are the cause of indigestion, it taketh away a stinking breath, and from them that do vomit their meate, it taketh away that euil custome, so that they eate little, and vse continually to drinke this water without wyne. And aboue al other thinges, it maketh a good breath, and a good smel at the mouth.

In the griefe of the Stone.

In the disease of the stone of the Kidneis and reines, the vse of this water hot when they haue this griefe, doth greatly profit, and much more vsing it continually simple by it self, or with wine, for that it doeth preserue that the paine come not so continually nor so grieuously. And also it maketh him that doeth vse it, to cast out much sande, where the stones ber ingendred. And also it causeth the stones that are in the reynes to be cast out, and staieth the ingendering of them, for that it consumeth the fleames, of the which they be principally ingendered, and the windes that be many tymes the causes of the paines.

It causeth to cast out gravel & stones.

For whome the vse of this water is not conuenient.

To them which haue the burning of the Vrine, & to such as haue great burning at the tyme that they make their water, doe feele great heat, vnto such is not conuenient the vse of this water, for because it is hot.

Of the wood for the stone.

Al such should vse of that wood, which I haue written of in the first part of this Historie, which is excellent, for such as suffer the lyke burninges and paines. For the stones and sandes, for al such euils comming of heate, the work is merueilous that it doeth, sauing that if there ber any stone in the

Bladder

Bladder, from which place proceedeth the like burning, for in such a case none of these waters doe take effect: but only the Surgions Raser when the Stone is greate, is that which doeth profite, as I have seene in many. And while it is sayd it is a stone, it is no stone, death hath come unto them that had it, whome if they had beene opened in time, might have lived many yeres, as we have seene in diuers of fiftie yeres and more who have bin opened, and lived untill they came to eighty yeres and more.

And I aduertise you, that this wood, which I call of the Ayne, and the stone, doeth make the water blewe for if it doe not make the water blewe, it is not the right wood. And now they bring a wood, which maketh the water yellowe, and this is not it which doeth profite, but that which maketh the water blewe, and this hath the courtousnesse of them caused, that bring it, because they have seene that it is wel solde in this citie, for the manifest profites that it doeth, in these griefes of the Ayne, by tempering the Reines, and the Liuer, and procuring many other benefits, & they bring of all the wood that they finde, and sell it for wood of the stone. The same hath happened in the *Mechoacan*, which when it came to be worth twentie Ducates the pounde, they laded so much from thence of it, some not being rype, other not being right, that when it is come hither, it worketh not the effect, that the good and wel seasoned was wont to doe. Wherefore it is needfull to see to that which is taken, that it bee the same, and that it bee well seasoned. That which is very whyte, is not such as the yellowe is, in myne opinion, for that which is yellowe, wee see that it maketh the better worke: it may bee that the very whyte is not of it, or hath not the perfection that the good hath. And comming to our water of *Sassafras*, it prouoketh Ayne, it maketh them to Ayne well, which have the impediment of it, chiefly if it come by humors of colde causes,

The wood of the Vrine wil make the water blewe.

False Mechoacan.

It prouoketh Vrine.

causes. I did knowe a Priest, which came in this fleete from the Floryda, who being in those parts, did make water very euil, and cast from him stones, sometymes with very much griefe, and some of them did put him in hazard of his life, & whe[n] he was in the Floryda, as he dranke of the water of *Sassafras* ordinarily, as many other did in the place of myne: he auoided many great & small stones, without any paines, and after that hither vnto he hath founde himselfe whole, and very well of this euill, by drinking the simple water of this wood ordinarily, and watering his wyne therewith. Many doe drinke of this water for the same purpose, and they finde much ease, and doe finde themselues cured therewith.

In the which he lame.

In them that be lame or crepples, and in them that are not able to goe, nor to moue themselues, as for the most part that infirmitie commeth of colde humours: by taking this water hot in the morning, and procuring sweate all that he can, eating things of diet, and drinking the simple water continually, and vsing it many dayes: wee haue seene many healed. And it is to be noted, that in taking of this water, there is nothing to be obserued, as in other waters: but when they shal take it hote, if any sweate come, to keepe it, and after this they may ryse and goe well clothed: it is not needefull of any thing els, but of this and good order, and to eate good meates, and if they sweate not, it maketh no greate matter, but if they sweate not, they shalbe healed: I knowe a Captaine, one of them which came from the Floryda: and he certified mee that he was so weake in all his body, that his Soldiours carried him vppon their shoulders, for that in any other manner he could not stirre, and he was in a place where the tree of *Sassafras* was not, and he sent for it and toke the water, and therewith sweate for certaine dayes, and afterward he tooke it simply, and he was restored to his perfect health, and I did see him whole, and well.

In

In the toothache, this wood being broken and chewed with the tooth that is grieued, and leauing that which is chewed in the hole of the tooth, which is grieued, if it haue any hollowneſſe, and although that it haue none, yet it taketh away the paines meruellouſly, with experience done vpon many. *In the tooth-ache.*

In the euil of the Poxe, it worketh the ſame effectes that the reſt of the waters, of the holy wood, the *China*, and the *Sarcaparilla* doeth: taking it as theſe waters bee taken with ſweates, putting vp more or leſſe, the decoction of the water, and the quantitie of the wood, as the complexion is, and the diſeaſe of him that ſhall take it. For that in colde humours Flegmatike, it maketh a better worke, then in them that bee Cholerike: and ſo in the Poxe that bee of a long tyme, it maketh a better and greater worke, than in them that be of ſmal continuance: and more where there bee knobbes, and moiſture of matter, & old griefes of the head, with the other as is aforeſayd. And in theſe euils the ſimple water is continually taken for a great tyme, and it worketh greate effectes, chiefly in them that bee leane, which be altogether weakened & debilited, with the vſe of many Medicines. *In the euil of the Poxe.* *The ſimple water.*

Many which haue the Gout, haue bled, and doe vſe to drinke of the Water of this tree, ſome of them taking it hotte, as wee haue ſayde, and others ſimple continually by it ſelf, and watering their wyne therewith. That which I haue ſeene, is that which in the olde kinde of Goutes, doeth neither good nor euil, and if it doe any good, it is to comfort the ſtomacke, and to diſſolue windineſſe, & to giue them ſoure luſt to their meate, & the reſt of the benefite that it bringeth, is to them that haue bin ſicke but ſhort time, if the cauſe proceede of cold, vnto whome it procureth notable profite, but if the humour and cauſe be hot, it doth them no good, but hurteth them, inflaming and cauſing them to haue greater paynes. *In the which haue the gout and the euil of the Ioyntes.*

For them that haue foule handes.

In one thing I haue ſeene it in many people to bring notable profit, with the continual vſe of this water, and it is in them which haue foule diſeaſed handes, which cannot exerciſe them, as they were wont to doe. I healed a Gentleman which could not write, that when he went to write, his hande fell downe by little and little, and the penne alſo, after hee had begon to write not paſt fiue or ſixe letters. And hee toke a Cuppe full of that, which was laſt ſodden in the morning, and after he dranke it, hee continued twoo houres in his bedde, and after he roſe and went about his buſineſſe. And he did eate at his dinner good meates, and at his Supper vſed diet, and dranke the ſimple water of the ſelf ſame *Saſſafras*, and he was healed very well: hauing ſpent a great ſomme of money on Phiſitions and Medicines, which did not profite him any thing, vntil he came to be remedied in the order as is aforeſaide.

The water hot maketh a man goe to the ſtoole.

Many did certifie mee that, which nowe I finde by experience, and learned of them that were ſicke in the Hoſpitall, and could not goe to the ſtoole, that the Phiſition which is there, did cauſe them to take in the morning faſting a good Cuppe full hotte of the water of the *Saſſafras*, and it did ſoften the belly, and they went to the ſtoole very well, which we haue ſeene heere to bee true by experience. And there was a Souldiour which certified mee, and proued it, with others of his companie, that hauing ſtooles by indigeſtion and rawneſſe of ſtomacke, for want of heate, it tooke them away, with taking of one good cupfull of this water euery morning faſting, and ſo with drinking it continually, but that which he dranke euery morning, he dranke it cold, and yet neuertheleſſe hee was healed very well of the flixe, which he had many yeeres.

For the going to the ſtoole by indigeſtiõ.

In the euil of Women.

The euill of the Mother & windines.

In griefes of women the water of *Saſſafras* doeth greatly profite, and eſpecially in that which is called the euil of the Mother: and where there is windineſſe, it conſumeth & diſſolueth it, and alſo any maner of colde of the belly, and is

diſſol-

diſſolueth the ſwelling of it, curing any manner of diſeaſe which proceedeth of the Mother. And this is ſo experimented, and ſo put in vſe, that many haue beene healed with this water, that neuer thought to haue recouered health. And in the withholding the Monethly courſe that commeth, not to women, this water maketh a meruellous worke, by prouoking and making it come in them that wholie doe lacke it, taking one Cuppe full of this water in the morning: & drinking it ordinarily at dinner, and at ſupper, and in the day tyme being more ſimple, then that in the morning, vſing good regiment, and doeing other thinges which may helpe the water, that it may bee prouoked. And vnto them alſo to whome it doeth not come wel, it bringeth manifeſt profite, taking the water in ſome as is aforeſaide, keeping them the tyme that they take it, from ſuch thinges as may offende them: and beeing vſed it doeth diſpoſe, and make a good colour in the face, as it is ſeene by the experience of them that doe vſe it, hauing need of it. Let them beware if they haue much heate, or bee of a hotte complexion, in ſuch caſe let them moderate the quantitie of the wood, and the ſeething of the water, as is conuenient, and this is eaſie to be done, by ſeing howe it goeth with them at the beginning, with the vſe of it, and according thereunto they may ryſe or fal, as it ſeemeth to be neceſſarie.

In ſtopping the courſes of Women.

Where as is much heate this water is not conuenient.

Some women doe vſe of this water, for to make them with childe, and in ſome it hath wrought the effect as it is wel knowen. That which I can ſay, is that a gentlewoman, beeing many yeeres married, without hauing children, tooke this water, for that her huſbande vſed it for certayne eyelles of Opilations, and of an agewe that helde him, with certayne fittes of a double tercian which he had, and hee continued with the taking of it in the Morning hotte, and at Dinner ſimple, and at Supper, and in the day tyme, keeping a good gouernement, whereby it came to paſſe,

To make women with childe.

that ſhe was with childe, and brought forth a ſonne.

Note. And I underſtande, that one of the principall vertues that this water hath, is to dryue away the Mother for this effect, for the moſt parte of women that haue no children, is for the greate colde that is ingendered within the Mother, which doeth hinder the cauſe of generation, and as the water ryſeth it conſumeth it, comforting the place and diſſolu-ing the windes, that are the let of it: I am ſure that it will manifeſtly profite, as we haue ſeene in them which doe not bring forth children, for hauing too much heate and drieth, to whome permit not the vſe of this water, for becauſe it will not profite them, and if they do take it and feele hurt thereof, let them not put the fault in the water, but in their complexi-ons, ſeing that it is not conuenient for them.

This water doeth make fatte. The vſe of this water doeth make fatte, and this is cer-tainly knowen, for we haue ſeene many leane and ſicke, that haue taken it, and haue healed of their euils, and haue reco-uered much more fleſh, & better colour, as thoſe people that come from the Florida, do praiſe it very much: for they they al ſay, that the vſe of this water doeth make fat, and it happe-neth ſo to many, and not onely it healeth them of their diſea-ſes, but alſo maketh the remaine with a good colour. And ſo it ſeemeth by the that come from that country, for that they come al fatte, and of a good colour, who I beleeue as they were very ſick, ſo that they were very leane & yellow, when as they were healed of their infirmities which they had, they gathered fleſhe, and became of a good colour, ingendering in the Liuer good blood, by the which the members were better maintayned, than when they were ſicke. And ſurely it is a greate thing that this water ſhoulde worke this effect, conſidering that it is hot and dry, if it were not for the cau-ſes that are aboue ſayd. And I haue ſeene many that entered in, to take the water of the wood, leane, and with an euil colour, to come forth ſtrong and fatte, and of a good colour.

colour, eating no other thing then Reſinges, Almondes, and Biſket.

In peſtilent and contagious diſeales, which we haue ſeen in the time of the Peſtilence paſt, there were many that deſired to drinke it, to preſerue them from that euill. And we did ſee that none of them which vſed it, were wounded of the diſeale, that then reigned. Many did vſe to carry a peece of ꝑ Roote of the Wood with them to ſmell to it continually, as to a Pomander. For with the ſmell ſo acceptable it did rectifie the infected ayre: I carried with mee a peece a great time, and to my ſeeming I found great profite in it. For with it ꝑ with the chewing of the rind of the *Cidron* nor of the *Lemmon* in the morning, and in the day time, to preſerue health it hath a great ſtrength and property. And it ſeemeth to me, that I was deliuered by the helpe of God from the fire, in the which wee that were Phiſitions went in, bleſſed be our Lord GOD that deliuered vs from ſo great euill, and gaue vs this moſt excellent tree called *Saſſafras*, which hath ſo great vertues, and worketh ſuch maruellous effectes as we haue ſpoken of, and more which Time will ſhewe vs, which is the diſcouerer of all thinges. It ſhall doe well to ſhewe the quantitie of the wood, and alſo the quantitie of water, wherein it ſhall be ſodden, ꝑ to preſcribe a rule in waight and meaſure, in effectes, and temperatures, for them that are hot, and others that are colde.

In Peſtilent and corrupt ayres.

I will tell you the order that ought to bee kept in taking the water of this excellent wood, which muſt bee made conformably to the diſeale of him that ſhall take it, and according to the quantitie and complexion of the ſicke bodie. For vnto the Cholerike perſon the water ought to bee geuen leſſe ſodden, and with leſſe quantitie of wood, and to the flegmatike more ſodden and with more quantitie, of woode. So the diſeales ſhould be conſidered of. Vnto them that are very cold the water ought to be geuen more ſodden, and with more quantitie of Wood. And vnto them that

How this water ought to be made in generall.

be not ſo colde, but doe participate of ſome heate: the water ought to be geuen leſſe ſodden, & with leſſe quantity of wood. The like ſhall be done in the hot or cold times, & in the age of the perſon, & the moſt cauſes making to this reſpect and proportion. And for the more light, I will here ſet downe the maner how this water ought to be vſed, the which ſhall ſerue to ſhew how that they may riſe or fal therein, cõformably to the opinion which ſhall ſeeme good to euery one. For in theſe infirmities that be very cold, they muſt ſet vp the water in quillates, both in ſeething and alſo in quantity of the wood. And in the diſeaſes that are not ſo colde, or that doe participate of any heate, they muſt ſet the water lower, in Quillates, ſeething it leſſe, & putting in leſſe wood, the maner and order of the preparing it is this.

The maner to make it in particular.

You ſhall chooſe the freſheſt wood that may be had, and that which hath a rynde. For that wood which hath not the rinde, is not good, nor taketh effect, you muſt procure that it be of the roote, for that is the beſt of the tree for theſe effects and cures, and for the diſeaſes which we haue ſpoken of. And if in caſe there be no roote, then the bowes are the beſt that growe in the higher part of the Trees, and in caſe the bowes lacke, then is the tree good, & if ſo be that the one and the other haue the rinde of the roote, let there be taken leſſe in quantity therof, & more of the bowes, & much more of the tree, which muſt be double to the quantitie of the roote. Nowe let vs ſpeake of the bowes as of a thing in the middeſt, betweene the roote and the tree, keeping that which continually they doe bring, of the which you ſhall take halfe an Ounce, and cut it as ſmall as may be. And it muſt be put into three Pottelles of water in a newe Earthen pot, and there lie a ſteeping two howres: and after it muſt bee ſodden at a fire of Coales, vntill the two partes bee conſumed, and the one remayne. And after it is colde, let it be ſtrayned and kepte in a glaſſed veſſell, and vpon thoſe ſmall cuttinges of wood that haue beene already ſodden, let there

The order how to make the ſtrong water.

The ſimple water.

be

be poured other three Pottels of water, and let it seeth vntil halfe a Pottell bee consumed, and no more, after that it is colde, let it be strayned and kept in a glassed vessell. Let the first water be taken in the morning fasting, halfe a Pint hot, and then keepe your selfe warme, and procure sweate, then change your selfe into hot clothing, and wipe your selfe from the sweate. And eate of a hen rosted, & dry fruite, and Conserua, and drinke of the second water at Dinner and Supper, and in the day time. And then rise and goe well clothed, and flie from all things which may offend you. And at night make a light Supper, and eate drie fruite and Conserua, but eate no flesh at night, and drinke of the second water. And this you may doe for as many dayes as you finde your selfe greeued: and if you finde your selfe well with the vse of this water taken in this maner, proceed forward vntill you be whole, & if not, then continue in taking of the strong water euery third day, & drink of the simple water continually. After this order it may be geuen in all diseases, that we haue treated of, and it will profite. But many will not submit themselues to this labour, which truely is the best of all others, & that which is most conuenient. They may make the simple water in this forme.

Let there be taken halfe an ounce of the wood, little more or lesse, with the conditions aforesaide, and let it be made into small peeces, and seeth it in three Pottels of water, vntill halfe be sodden away, rather more then lesse. And of this water you may drinke continually, at Dinner and at Supper, and in the day time, and surely taken in this order it doeth and hath done maruellous woorkes, and moste greate Cures, in long diseases, and importunate, taking it and keeping a good gouernement in your Meate and other thinges prohibited. And howsoeuer it bee, beyng drunke so simple, it procureth great profite. They that cannot forbeare the drinking of wine, may water their wine therewith,

The simple water.

for

ſay it will rather make it of a better taſt and ſweetneſſe, for this water hath a moſt ſweete ſmell, and taſt, and aboue all it worketh marueilous effectes, as we haue ſeene and do ſee in diuers and ſundrie vileales, in the which ordinary remedies of Phiſicke doe not profit, with the greate examples which we haue hereof.

Note. And it is to be conſidered, that principally it doeth profite in longe and colde vileales, and where there is wyndines, & other euils, that run this courſe, which ſhalbe knowne foorthwith by him that ſhall haue need of it, euſe it. And one thing is to be vnderſtoode, that vſing it in the order as is aforeſaid, although that he which taketh it haue no neede thereof, it can doe him no hurte, but rather if it be well conſidered, it will manifeſtly profite him in the time that he ſhall take it, yea, although he leaue the taking of it when he ſeeth that he findeth not the profite which her deſireth, nor that it hath done him any hurt or harme during the time that her hath taken it.

Carlo

CARLO SANCTO

¶ *Of the Carlo Sancto, a roote brought from the new Spaine.*

THey bring from the newe Spayne within this yeer yerres a maruellous roote of great vertues, which is called *Carlo Sancto*, the which a father of S. Francis ouer did couered and published in the prouince of *Mechoacan*, beyng taught by an Indian of that countrie that was verie wise in such thinges, and a man of greate experience, in the vertues of them. In the firste parte wee haue declared that there bee many Medicinable Hearbes, which haue greate secretes, and vertues. This our *Carlo Sancto* groweth in that Prouince, in places which are verie

The roote of Carlo Sancto.

Where it groweth.

The forme and figure. temperate, which is of a pleasant very mylde. The forme and figure thereof is like to our wilde Hops of Spaine, for it carrieth a Leafe as they doe, and it runneth vp by any other thing that is neere vnto it, and if it haue nothing to leane vnto, then it creepeth all along vppon the grounde: the colour is a sadde greene, it carrieth neither flowre nor fruit, the smell that it hath is little, and acceptable to some. Out of the Roote springeth a grosse tree, and it casteth foorth other Rootes of the greatnesse of a finger: it is white in colour, and hath a Rinde which falleth from the inner parte. the heerte of it is meruellously wrought: for it is compounded of certayne small boordes very thinne, and they may be deuided by one and one, the roote hath a pleasant smell, and beeyng chewed, it hath a notable bitternesse, with some sharpnesse of taste: this roote hath his vertue in the Rinde.

The colour.

The smell.

The roote.

The heart is marueilous.

The vertue is in the rinde of the roote.

In the ships that be nowe comen thither came the fashyon of it, so nowe there is more knowledge of the vertues thereof then before there was. Some of them that came in this fleete from the newe Spayne, doe speake much good of this roote. But he that speaketh most of it, is a Gentleman that came from *Mechoacan*, & brought a good quantity of it with him. That as he reporteth, & als what we haue experimented of it, doe wil speake of: and also of the complexion and temperature thereof, which is hot, & drie, in the first part of the second degree.

In Reumes & runninges of the nose.

The principall effecte that this Roote doth profite in, is in Reumes and runninges of the head, for it causeth them to flowe out of the mouth, and bringeth them from the head, by chawing a little of the Rind of the Roote, a good time, but it must be taken in the morning fasting, & it voideth out much fleume, & humors from ỳ head, that would go to the stomake, & other partes, but before this be done, it is conuenient, that the patient be purged.

It prouoketh vomit.

Some that shew it, which can easily vomite, doe vomite with

with chewing of it, & it causeth them to cast out much Cholor and fleume, and much more it maketh them vomit, if they take the decoction of it, for it maketh the humour to come vp, which is in the stomake with much easinesse. The roote comforteth the stomake, and also the gummes by chewing of it, and it fortifieth the teeth, and doeth preserue them from wormes, and that they rotte not, nor corrupt. It maketh a good smell in the mouth, and because it is bitter, it is conuenient after that you haue chewen it, that you wash your mouth with wine, that the bitternesse may be taken away. *It comforteth the teeth, stay, & keepe them from worme eating.*

In the infirmities of women chiefly, where oppilations are, and lacke of purgation, the pouder of the rynde of the Roote doeth dissolue them, and taketh them away, and maketh their purgation to come downe well with the vse thereof. It must be taken with wine, or with water, sodden with Coriander, and Cinamon, which they must drinke, whiles they doe take it: it dissolueth windes, and comforteth the stomake, whiles they vse it, they must annoynt their Belly with the oyle of Liquide Amber, and *Diadrea* of equall parties, and first they must bee purged, and take heede that they keepe all good order, and good gouernment. *In diseases of women it prouoketh Purgation. It dissolueth windes and comforteth the stomake.*

In the euills of the heart, chiefly beeyng ioyned with the Mother, the saide pouders and the water sodden with the rynde of the Roote, doe worke very greate effectes. They must take the pouder in the order as is aforesaide: and the weight of twelue pence of the roote, cut small and sodden in one Pottell and a halfe of water, vntill halfe bee sodden away: and then they must cast into it the weight of two shillinges of the ryndes of Cidrons beeyng drie. and the weight of twelue penee of Cinamom made in pouder, and geue it certayne seethinges with them, and then straine it: and they must take euery morning a small vessel of fiue Ounces of this seething with Sugar, because it is seme-

In the euill of the heart.

what bitter, or without it as you pleaſe: and it is to be noted, that before you begin to uſe it, you muſt make the vniuerſall euacuations, which ſhall be conuenient.

In the euill of the Poxe.

This Gentleman ſayeth which brought this Roote, that it profiteth much, in the diſeaſe of the Poxe, taking it in powder, or the ſeething of it: which I haue not experimented, for that wee haue ſo many remedies for this euill, that wee haue made no experience thereof: the ſaith that it is to be taken without keeping, more, then when they be taking the water, or powder, and that then they keepe good order and good gouernment in their meates, and in all other thinges.

In the falling ſickneſſe.

In the falling ſickneſſe, a ſtrong diſeaſe, and well neere incurable, they ſay that it hath a great propertie, and worketh greate effectes: taking the powder of the rinde of the roote, with wine or with water, as is moſt conuenient for him that ſhall take it. I counſelled one here, who was more then fourtie yeeres of age, and had had it of long time, to take it, and hitherto he hath not felte more then to vomite with the powder, when he taketh it, and he caſteth vp much Choler, and his ſainteneſſe is not ſo great as it was wont to be. It ſeemeth to me, that it cannot take it away. For it ſhould worke that effect in them, that doe not paſſe twenty and fiue yeeres, who vnto that time haue remedy. I will proue it vpon ſuch: it would be no little good, that it might worke the effect that is ſpoken of it.

In griefes of the head.

In griefes of the head, they vſe this roote in thoſe partes, as a great and fine remedy. I will tell what hath paſſed. The firſt time that I ſawe this roote, was in the power of one which was ſicke, who came from *Mexico*, and he brought it for a greate thing, ſaying: that he healed therewith and tooke away the paynes of the head, which he had certayne dayes, and he asked me if that he ſhould vſe it. I taſted of the roote, and it ſeemed to me as I haue ſayde,

and

and I counselled him that he should vse it, as they had willed him to doe in *Mexico*, and so he did chewe it in the morning, and it tooke away the paines of the head, which a long tyme had molested him.

After this, a passenger tolde mee, which came in the shippe, where the Gentleman was that brought a quantitie of this roote, and he chewed it wel, & did dilleume therewith, and immediatly it tooke away the payne, & he shewed me a little that remained therof, which was the same that I sawe, and since that, some haue vsed it, and it hath done very wel with them.

In the toothache.

In the toothache, they that haue brought it into Spaine do much esteeme of it. And being in the lodging where this man was which brought the roote, the host of the house certified me, that having the toothache very grieuous, it tooke it away from him with chewing the rinde of the roote, on the same side where the tooth was which grieued him, dilleeming therewith as much as he could. And I being one day in the Custome house caring a Genoues which was there, an other of the same Nation complained vnto mee of the toothache, and was counsed to be brought some of the said Roote, and in the presence of as many as were there, hee chewed the rinde of this roote, having very greate paynes, and he mayded much Fleume, and in dilleeming it began to take away the paynes, and before he went from thence hee was throughly cured. Certaine dayes past I had a griefe in one tooth, so that it pained me all one Night, and parte of one day, and I gathered in a garden which I haue in my house, certaine leaues of *Tabaco*, and also the aforesaid roote, and I chewed both together, and dilleemed, and the paines went from me, and returned no more to me, being more then sixe monethes after I was payned therewith. This is the effect, that I haue obtayned of this *Carlo Sancto*, which being so little tyme knowen, is sufficient. The tyme will discouer the rest, and as wee shal vnderstande more of it, so

The ſecond parte of the things that

ſo wee will giue notice thereof.

Of Beades, which bee called the Beades of Saint Elen.

The Beads of the rootes of ſainct Elen.

From the Florida they bring certayne rounde Rootes which are called the Beades of Sainct Elen. And they take this name by reaſon that they grow in a place of that Country that is ſo called: they are greate large Rootes, deuided into ſeuerall peeces, and cuttinges, euery peece by it ſelfe, they remaine rounde as Beades, which being bored in the midſt, they make of them Beads for to pray vpon, which the Souldiers do hang about their necks, for a thing of great eſtimation. They dry them, and they are as harde as a bone, on the outwarde part they are blacke, and within white, and the Rinde is ioyned in ſuch ſorte, that the harte and it is made al one, they are wrought after they bee dry, and this Roote beeing taſted, hath a ſweete ſmel, with a good taſte. And it ſeemeth by the taſte that it is a kinde of Spyce, for it is lyke to *Galanga*, they are of the thickneſſe of a mans thombe, somwhat leſſe, the Plant hath a great ſtalke: the Bowes doe ſpread by the grounde, and caſt out the leaues broade and greate, and very greene. It groweth

The forme of them.

The plant.

commonly

commonly in moyst places, the complexion thereof is hote in the ende of the second degree, and moyst vpte the first, the vertues thereof are these.

The Indians vse the hearbe beaten betweene twoo stones when they pretend to wash themselues, rubbing all their body with it: for they say that it knitteth their flesh together, and comforteth them with his good smell. And this they doe for the most part euery day, for the great profit that they finde in it. *The hearbe stamped.*

In griefes of the Stomacke, the Indians doe vse it, by taking the Pouder of it, and our Spaniards also take it, for the same purpose, receiuing it in wine, being grounde smal, of the which I haue seene notable experience in some. *In griefes of the stomacke.*

In the griefe of the Stone of the Kidneis or Reines, the Pouder of this Roote worketh a knowen effect. For that some haue taken this roote made into Pouder in wyne, hauing the griefe, and it hath taken it away. And I maruell not at al that his manifest quãtitie is sufficient, to worke the like effectes. *In the griefe of the Stone in the kidneis or Reines.*

In griefes of the Vryne of them that are vnable to pisse, by taking the Pouder, it doth profite, and expel it. A thing vsed of many that haue come from those parts, for that they haue proued it in the like millers, and here hath bin seene the same experience. And one that had a stone which he could not auoyde from him, vsed certaine dayes the pouder of this roote, and did easily auoyde the same. A Souldier brought Beades at his Necke, made of these rootes, and met with me one day, and asked mee if I knew those Beades, and of what they were made, & he saide it was told him that they were rootes of *Gentiana*. But I declared vnto him, that the Beades were made of certayne rootes, that were in the port of Saint Olen, & that they were not made of *Gentiana*. And then he tolde me great vertues of them, & the effectes very rare that the vse of the had wrought which I did beleeue: for it seemeth well, in the roote that they haue *In griefes of the Vryne.*

greate

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The Beads of the rootes of saint Elen.

The forme of them.

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The plant.

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greate

growe Aromaticall vertues, according to their faſhion, and ſweete ſmell, and by that which I haue experimented of them.

¶ Of the Guacatane.

The deſcription of the Guacatane.

They haue brought in their Shippes an hearbe from the newe Spayne that the Indians call *Guacatane*, and it is lyke to our wilde tyme, ſauing that it hath no ſmel, it is a litle hearbe whitiſh, I know not whether it carry Flower or fruyte, the hearbe I haue without the roote: the name that it hath amongſt the Indians, is as aforeſaid, and the ſame name the Spaniardes alſo haue geuen it. The Indians doe vſe it for their infirmities, whereof we will ſpeake, and for the ſame the Spaniards doe vſe it likewiſe there in the Indias, and they alſo which haue brought it hither, with notable profite.

In the diſeaſe of the Piles.

In griefe of the Pyles they vſe it in this manner: they grinde or ſtampe the hearbe very ſmall, and waſh the Piles with wine, in the which there is ſodden this hearbe,

an

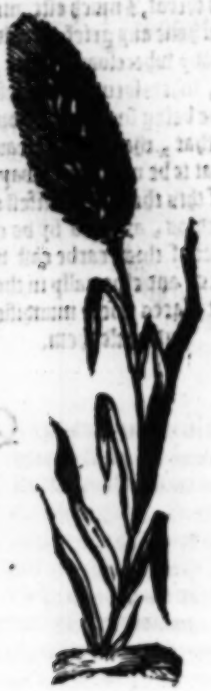
and if there bee heate in them, they seeth it in water, & with that hot seething they wash them, and then they dry them softly, and cast the powder of this hearbe vpon them, & surely the effect that it worketh is marueilous. Thus after I saw the good effects therof, I much esteemed this hearbe.

In griefes of colde and windines.

Whensoeuer you haue any griefe of colde or of windines in any parte of the body wheresoeuer it bee, apply Turpentine vnto all partes, wheresoeuer the griefe is, and cast the powder of this hearbe being small ground vppon it, and lay a Linnen cloth vpon that, that it may cleaue fast as a Plaister, in such sorte, that it be not taken away, vntil the griefe bee gone. And of this there is manifest experience, by them of the Indias, and also by vs of Spayne.

The powder of this hearbe cast vpon little sores, and especially in the secret places doeth mundifie, and heale them.

Of a certaine kinde of Barley.



They

They bring lykewyse from the newe Spaine, a kinde of Barley, which they call smal Barley: they gaue it this name, for the likenesse which it hath vnto our Barley: for it casteth out an eare like vnto it, and in the vapnes, the seede is shut, but it is different from it in qualities & vertues: for that this smal Barley, is the strongest poyson, which at this day in hearbe, or plant hath beene seene, insomuch that it woorketh the same effect, which *Sublimatum* doeth. And wheresoeuer it is needfull to burne, or eate away dead or rotten flesh, putting the powder of this seed thertoo, it will doe the like woorke that any burning Iron shal doe. It extinguisheth and killeth any canker, howe strong soeuer it bee, it killeth and expelleth Wormes, wheresoeuer they bee, it eateth flesthe which is naught and rotten, taking it from the sores, and making them cleane from such euill flesthe.

It is most strong and mighty poyson.

It killeth the Canker.

It killeth wormes.

It eateth rotten flesh.

The Indians for that they had no *Sublimatum*, nor other remedies which we haue, when they shoulde vse the lyke, they had and haue this seede most strong, and surely so it is, and they doe vse it, as a remedy most strong, and of great efficacie. This powder must bee layde too, by little and little, more or lesse, conformably to the greatnesse of the euil, applying things defensiue, which is vsed to be laid too, when as the lyke remedies are vsed.

Howe it must be ministred.

In olde sores and filthy, where it is needfull, that naughty rotten flesthe bee eaten away, with taking of this Seede, and grinding it, and dissoluing it well with water of Planten, or of Roses, wearing in the cleare water that shall remayne vppon it, some small clothes, or in place of the smal clothes, lint of fine Linen cloth, weate in the water, it cleanseth the sore, eating the euil flesthe in such sorte: for howe euill, olde, and filthy soeuer that the sore

In olde filthy sores where it is needful that they bee cleansed.

ber, it leaueth it cleane, and being laide to the fleſh, it doeth ſoder and heale them, and after this is done, you muſt vſe the Medicines which haue vertue to ingender fleſh. And the effect of this ſeede ſo no more then to mundifie, & make cleane, and to take away the ſuperfluitie of the wounde.

In Beaſtes it woorketh the ſame effect, and better.

The ſelf ſame effect that this ſeede woorketh in vs, it woorketh in beaſtes alſo, which for the moſt part haue very euill ſores, that bee cankered, and full of Wormes, the ſeede being laide vnto them, if the cauſe bee ſo great, that it doth require it: or the water of it, as it is ſayde, maketh the ſame woorke, as we haue ſpoken of, and better, vſing alwayes the defenſiues as is conuenient, where ſuch Medicines bee applyed, for that it is a Medicine moſt ſtrong, and it hath need of them all.

Hiſtorie.

I will ſhewe you what happened to me with it. An Indian brought me this ſeede with many other hearbes, and going about to diſcouer them and being come to this ſeede, I tooke a graine and put it into my mouth, to proue it. He that brought it, as one which knew it well, kept back my hand, & would not ſuffer me to proue it: & for all that I parted with my teeth one graine, which is no greater then one graine of hempe ſeede, but ſomewhat leſſer, and beareth ſome likenes of it: at the time that it came to the point of the tongue, the ſeede being parted, made me a bliſter vpon it, which burned with me certaine dayes: I commended it to the Deuil, and then I beleeued what they had certified me of it. I began to make experience of it, and it wrought more effectually then was ſpoken of it. It is hot in the fourth degree, and more if there be any more degrees.

An hearbe which healeth the euill of the breſt.

Alſo I haue an Hearbe which being ſodde, and the water of it taken hot, healeth the euills of the breſt: I know not the name of it, but in the remembrance of them which came, it was written.

An hearbe which

And an other which enforceth to caſt out the dead childe of the belly: of this the Indians haue great expe-

rience

rience for this effect, and once in these countries, it hath proued.

maketh a woman to cast from her a dead childe.

They brought me two dry hearbes, which I would haue been glad to haue seene greene: the one of these being in the field in all his force, if a man or woman doe put their handes vpon him, forthwith he falleth downe dead vpon the ground. And the other lying abroade vpon the ground, in touching it to gather it, it shutteth it self together as a Cabadge of the Countrie of *Murcia*, Thinges meruellous, and of much consideration.

Two maruellous herbes.

I haue blacke Elebore, brought from the Prouince of *Mechoacan*, like to that of Spayne, and working the like effect.

Blacke Elebore.

Certaine dayes past, a young man which tooke counsell of me, that came from the Prouice of *Quito*, and beeing with me, there came vnto me a neighbour of mine, saying, that his daughter was verie sicke of the Flixe, and I had her in cure, and her disease increased with blood, requesting me that I should goe to visite her. The Indian which was with me, asked me if they were stooles of blood, I said yea: and he sayd vnto me that he would giue her a thing, that beeing made into pouder and taken, would take them away forthwith, & that in the Prouince of *Quito*, it had been experimented many times. The Father of the sicke maiden, went with him to his house, and he gaue him certayne peeces of a fruite, which seemed to be of a greate tree: of the one parte they were very smooth, and of colour yealowe, and of the other they were very sharpe and very redde, insomuch that they seemed of a purple colour. They were grounde smal, and he gaue the pouder to the sicke womā, with the water of the hed of Roses, once that Euening, & an other time in the Morning, and immediatly the Flixe did cease, & from that time waxed better, whereby she came to be whole.

Historie.

And as for the man I neuer saw him after he gaue it to her,

although I procured it with greate diligence. I knowe not what it was, nor what he was that gaue the fruite, and in this ſorte there be many other thinges in our Occidentall Indias, which haue great vertues, and great medicinable ſecretes, which ſhall be knowen euery day more, and continually be diſcouered, that we may profit our ſelues by them.

Digreſſion. Of all theſe thinges we haue ſeene manifeſtly the profite that they haue done, and what by them hitherto hath beene wrought. Seeing then that theſe marueilous workes all the worlde hath proued, healing with them diſeaſes which all other Phiſicke could not heale, as it is manifeſtly ſeene, in all that do vſe thē with great vtility & profit, for the which al men are beholding to my diligence, & care. And for that as I haue written of them, in the firſt parte of this medicinall hiſtorie, which hath beene well noted in the worlde, for the things that are treated of therein, and for that you may ſee the fruite that this my labour hath brought forth, I will ſet downe here a letter which a Gentleman of the Peru ſent me wel neere two monethes ſince, by the which you ſhall ſee by reaſon of that I wrote in the firſt part, how they haue diſcouered the *Bezaar* ſtones in the Peru, which with ſuche greate eſtimation they bring from the Indias of Portugall, and how by the relation and order which I wrote, they came to the knowledge of them. A thing truely of greate price, and worthy to be muche made of, ſeeing that it is a thing ſo marueilous and of ſo greate value, and are founde in our Indias, and are ſo eaſie to be had, and ſo true, that wee haue not any neede too doubte of their effectes and vertues, which is not ſo of them that they bring from the Orientall Indias. For if there come twenty that are true, there come from thence an hundreth that are falſe. Wherefore they that buy them ought to looke well vnto it, that they be not deceiued. But thoſe which are brought from our Indias, are all of one ſorte, for they differ not, but onely in greatnes or ſmalnes. The

effectes

effectes which they worke be admirable, for that their vertues are mighty against all benome and pestilent Agewes, and venomous humors, as in the thirde parte, GOD willing, wee will treate of the maner of them. The effect of the letter was this. There came a Paket of letters rolled in a faire cloth, so well ordred that they might passe to anie part beyng never so farre. Which being opened, I founde a smal Chest made of a little peece of Corke, of a good thicknesse, joyned together, which was worthy to be seene, and in the hollownesse of it came the herbes, and the leaves that the letter speaketh of, every thing written, what it was, and in one side of the Corke, in a hollow place, there came three *Bezaar* stones, closed with a Parchment, and Waxe, in good order. The letter was written in a very small hand, and somewhat harde to reade, and the superscription was written thus as followeth.

The ſecond part of the things that

¶ To the right Worſhipfull, Maiſter Doctor Monardus, Phiſition in Seuill.

Ight worſhipfull & famous Doctor, it will ſeeme a newe thing to your worſhip, that I being not learned, nor of your profeſſion, doe write to you in things of your facultie, being a Souldier that haue followed the warres in theſe Countries al my life: I haue done this, becauſe I am affectioned to your worſhip, by reaſon of a booke which you haue cõpiled of the medicines which are in theſe partes, & of the vertues & benefits, that by thẽ haue byn receyued, which are ſo great that I cannot declare thẽ, as they deſerue. And by means of your booke we haue order how we ſhould vſe the remedies which we haue here, for before we did vſe thẽ without rule or meaſure, ſo that neyther they did work effect, nor with them the people were wel remedied, which now is to the cõtrary, & by meanes of your bookes, there hath been people remedied, that neuer thought to haue had remedy nor health. It is more then 28. yeeres vnto this day, that I haue gone wãdring by al theſe Indias, where are many things of thoſe, which your worſhip doth write of in your booke, & other things alſo which haue not byn brought thither, for bicauſe the Phiſitions that come to theſe parts, are nothing curious. They apply not their eye to the vniuerſal wealth, but to their owne particular, for they come onely to enrich thẽſelues, & for the moſt part they be ignorãt people which paſſe to thoſe Indias, they doe not eſteeme of the good which they might doe. And though that I haue no learning, I am affectioned to men of learning, & ſo I am to your

your worſhip, for that I vnderſtood of your bookes, and for the ſame that you haue in theſe partes, which is great, although I knowe you not, yet I was willing to take theſe paines, which is a contentment to me, ſeeing you write in your booke, geuing knowledge of the *Bezaar* ſtone, & ſet down the figures of the beaſts which haue the: which being conſidered, we haue happened vpon a kind of beaſts that liue in the mountaines of this country, which are much like to ſheep or kiddes which your worſhip ſpeaketh of, which are in the Indias of Portugal, which breede & haue theſe ſtones, of the which there are many in this country, in the mountaines, & colde countries. They are for the moſte of a darke red colour, they are fed with healthfull herbes, whereof is greate plentie in the mountaines, where theſe beaſts do feed they be very ſwift, inſomuch that they cannot bee hunted, but with the hande Gun: they haue no hornes, and in that onely they doe differ from them of the Eaſt India, for in all the reſt they are the ſame.

How they haue found the Bezaar ſtones.

The 15. day of Iune in this yeere of 1568. I & certain gentlemen my freends went to the mountaines, to hunt, & we were a hunting fiue dayes, and we killed ſome of thoſe beaſts, which I haue ſpoken of. And as we went for this purpoſe, thinking that they were of the kind, of the of the Eaſt India: we carried your booke with vs, & we opened one of them, the greateſt that we hunted, and oldeſt we colde finde, & we found no ſtones in his belly, nor in any other part of him, nor any other thing, wherby we beleeued that they were not the ſame kind of beaſts with thoſe of the Eaſt India. And we asked of certaine Indians that went to ſerue vs, where theſe beaſts had their ſtones, & as they are our enimies, & would not that we ſhould knowe their ſecrets, they anſwered vs that they knew nothing of theſe ſtones, vntil one boy which was amongſt them being an Indian of the age of 12. yeres, ſeeing, that we were ſo deſirous to know the ſame, ſhewed vs the ſecrete of the

cauſe, & where the beaſt had the ſtones, that we had there dead, & they were in a certaine little purſe that the Maw of the beaſt hath, which is where the hearbes that they feede on are, when they returne to chew their Cudd. And forthwith the Indians would haue killed the Boy, for the aduiſe that he had geuen vnto vs, becauſe the Indians do eſteme much of theſe ſtones, & they offer them vnto their Gods, or to their praying places where their Idols are, vnto whō they offer the thinges that are moſt precious. And ſo they do offer theſe ſtones, as a thing of great eſtimatiō, and alſo gold, ſilver & precious ſtones, beaſts & childrē. And afterward we vnderſtood that thoſe Indians which went with vs had ſacrifized the boy, whom with our hunting we had forgotten, and they carried him away from vs by thoſe Mountaines, where we neuer more ſawe him. And it is a thing to be conſidered that in all partes of the Indias, there haue not byn found any of theſe beaſtes, vnles it were in the high hilles & moūtaines, of this realm of the Peru. For I haue gone oner all the coūtries of Mexico, & by al the prouinces & realmes of the Peru, & Iſlands of Marenon, & by the Florida, & by many other partes of our Occidental Indias, & I neuer ſaw any of thoſe beaſts, but in theſe moūtaines of the Peru. Sir, with all diligence in the world as much as I could obtaine & know of Indians being friends concerning the ſtones which they take out of thoſe beaſtes, is that they are marueilous good againſt all venim, and againſt all ſorts of poyſon, aſwel in meats as in any other ſort, & in the euils of the heart, & to expell and kill wormes, & in wounds poiſoned, which are made with mortal herbes, which the wild Indian people doe vſe. And the pouder of this ſtone put into theſe woūds, is a great remedy, and ſo the Indians ſay, that the ſtone is good againſt the herbe, which is the mortal herb, that they themſelues do vſe to kill one another withall, & alſo to kill vs. For they haue killed many of our Spaniards therewith, dying madde, with great accidentes, without finding

finding or knowing any remedie. It is true, that in Sublimatum ſome haue founde remedy, by putting it into the woūd. But if the herbe be freſh & laid newly vnto it, it profiteth little, & they die without remedy. We tooke out of the firſt beaſt which we killed, from that little purſe wherevnto he doth returne to chaw his Cudd when he lieth on the grounde, nine ſtones, & it ſeemeth that by reaſon the herbes which they feed vppon be of ſo great vertue, the ioyce of them going to that place by the order of nature, theſe ſtones are ingendred, which haue ſo great vertues. We opened others of thē that were dead, & in euery one of them we founde ſtones, more or leſſe, as they were of age, and it is to be noted, that theſe which do feede in the high hils be thoſe which do ingēder the ſtones that haue vertue. For they which feed in the plain countries, as they eate not, nor are mainteined by the good herbes of the high hilles, ſo the ſtones that they haue, although that they receiue ſome vertues, yet they are not ſo good as of thoſe which are fed in the mountaines. We haue begō to vſe theſe ſtones cōformably to the order which your worſhip doth giue in your book, miniſtring the quantity that you command, & for the diſeaſes which you ſpeake of, and we haue ſeene ſuche effectes in them, that haue made vs to marueil, and they haue healed ſuch diſeaſes, that it is wonderfull to be ſpoken. Vnto the Lady Katherin Deuera, the Siſter of the Lord Preſidēt, & to the Lady Mary de Ribera & to Diego de Andrada, & to Diego Dela Iſla, & to Mariana wife to Maiſter Iohn Plutino, & to the father Ioſeph Martines, & to the father Diego Fernandes, Prieſtes, and to many others, theſe ſtones haue brought greate profit helping them of euill diſeaſes, which it woulde bee too long to write of. It is ſufficient to ſay that they be ſtones of great vertue, and as a newe thing they take thē in pouder: all ſuch as haue diſeaſes which cannot bee healed by medicine, and many thereby are recouered. Wherfore, GOD be praiſed, who hath geuen them ſuch vertues, as

haue byn vſed ſince that hunting, that I haue ſpoken of, which were the firſt that haue bin diſcouered in the world for the vſe to heale diſeaſes: & we do truſt that with them wil be done maruellous woorkes, according as they haue begun to do thē. & all this is owing to your worſhip, ſeing that by your book we had knowledge to ſeek them, & to diſcouer them, & to take them out of theſe beaſtes, which had them ſo hidden within them, that ſurely ther is much owing to your worſhip, for diſcouering vnto vs ſo great a treaſure, as this is, which is the greateſt that hath bin found in theſe parts, wherby our nation is much bound to you, & likewiſe al the world, becauſe al men ſhal profit by thē. & the reſt of the ſecrets which you haue ſet down in your book, which bringeth vnto vs great profit. And in recompence of the benefit which I haue receiued, I ſend here to your woorſhip a doſen of ſtones, by the returne of Iohn Anthony Corſo, the rich Merchant, which if they come thither, your worſhip may make experience of them, in many infirmities, for you ſhal find great effectes in them. By the ſame returne alſo your worſhip may aduiſe me of them, & any thing that ſhal pleaſe you to command me. I wil do it, as one that is moſt affectioned to you, becauſe you are curious and learned, & for doing ſo much good to the world, in thoſe things which you haue written & publiſhed. Heerewithall I ſend you a ſmall Cheſt, in the which come certaine Friſoles, which you may command to be ſowen in the beginning of Marche, that the colde doe not hurte them, which ſend foorth a plant like vnto beanes, but ſomewhat leſſe, which haue certaine vaines where the ſeed is. Halfe a dozen of them eaten with ſalt, & being of the taſt of green beanes, they purge valiantly, & euacuate the water of him which hath the dropſie, without paynes. The ſelfe ſame effect it worketh if that they be dry, making thē into pouder, & taking thē with wine. & it is needful that meat be made in a redineſs for if they worke to much, by taking more then they ſhould be, with eating

any

any thing incontinent, the worke wil cease.

Also I sende you an hearbe, which groweth in these plaine countries, clounge to the ground like vnto grasse, which is of great vertues for many infirmities, chiefly for them which are grieued with Reumes and Fleumes in the throate, taking them away easily with great benefite, and in this, & griefes of the head & Reumes chewing it, they do dissleume very much: they call this hearbe after my name, because I vse it for the like euils, for that an Indian did teach it me, which knew much of the vertue of hearbes. *An hearbe for the Reumes.*

Also I send your worship a fruite of a tree which is of great profit, & these trees be not founde in any countrie but in this, they are of the greatnesse of an Oke, of those in Spain: it hath many vertues, for the rinde, being made in pouder, and cast into any sore which is needful to bee made cleane, it maketh it cleane, & afterward causeth the flesh to grow, & healeth it. And rubbing the teeth with this pouder, it maketh the cleane very wel, & being laid vpon the gummes, if the flesh be taken away, it doeth incarnate them, & if the teeth be loose, it maketh the fast. Seething the leaues of this tree well in water, & washing with the water thereof any manner of swelling, which hath any sore, or that is therof cankered, it taketh away the swelling, and impostume. And making some small linen clothes weate in this seething, & laying them warme vpon the medicine, which is laide vpon the sore, or vpon the pouder that is made of the rinde: it maketh the sores to heale more quickly, causing that there come no humour to them. Out of the saide tree commeth a Rosine, which is of sweete smel, and serueth to perfume in many diseases of the head. & to make plaisters for many euils, and heere I send it to your worship. Of the fruite the Indians make a certaine drinke, which is for them very healthful. Your worshippe may commande them to bee sowen, for I would be glad that they should grow, for it *A fruite of a tree of great vertues.*

will bee a thing of much delight, for the profite that it bringeth in Phiſicke, and for the noueltie of the tree, for at al tymes it hath a very good ſmel. I brought into this country a blacke woman, which I bought in *Xeres de la Frontera*, and there did appeare vpon her when we came hither certain olde ſores in her legs, which were of long continuance, and comming to the Ilande of the *Margaretas*, and beeing very ſorowfull for the ſores which my blacke woman had, an Indian tolde me that hee woulde heale her, and ſeeing that ſhe had no other remedy, I deliuered her to the cuſtodie of the Indian, that he might heale her for me, and immediatly he toke a fruite, which is common in that country, and al people ingeneral doe eate it, which is of the greatnes of an Orenge, & it hath a ſtone like vnto a Peach. This ſtone the Indiã did burne, and made it into pouder, for the ſtone is hard, & can not be grounde, without burning of it: and he caſt the pouder of it into the ſores, which ſhe had ful of much rotten fleſh, and very filthy, which with the pouder were made cleane and very well, and it tooke out al the rotten fleſh to the bone, and after it was cleane, with lint and a litle pouder laid too it, they began to be filled with newe fleſh, vntil they were ful of fleſh, and ſhe was healed very wel. And it is to be conſidered, that the little kernel of the ſtone hath ſo much venom, & malice in it, that if any perſon or beaſt doe eate it, hee dieth forthwith without remedie, as though he had eaten any manner of venom corſiue, as Sublimatum, or any other Poyſon.

A cure with the ſweate of blood.

In the Towne of Poſco where I dwelt certaine yeeres, there was an Indian, which did cure the Indians and the Spaniards of any maner of grief or diſeaſe that they had, with anointing their Iointes and the partes which did griene them, with the iuyce of a certain hearbe, & forthwith he wrapped thẽ in many clothes, & they did ſweate at the ioynts pure blood. And alſo in the ſick part where he did lay the iuyce, and as they went ſweating he made

cleane

cleane the blood with a Linen cloth, vntil hee perceyued that they had ſweat ſufficiētly, & with this he healed many diſeaſes that were incurable. And I am able to ſay, that many did thinke that they had waxed yong againe, and were more ſtrong and yong than they were before. Hee fel ſicke, & for al that wee could do with gifts and faire words, and fierce words, and threatnings, he woulde neuer tel vs what hearbe it was, nor ſhewe it to any man in this country. There is found a kind of tree, that is of ſoft Timber, the Indians wil make no fire of it, although you kil them. For that they ſay, if any of them come neere to the fire that is made of this tree, or receiue the ſmooke of it, he remaineth impotent, for women. And they haue this ſo certain in perſuaſion, and it is ſo verified, that you ſhal not make them to come neere the fire, that is made of that tree, for any thing in the worlde, for they are ſo carnal that they wil none of this.

They heale in theſe countries any ſwellings which are in thee feete or legges, cauſed of colde humors, with an hearbe called *Centella*, which being ſtamped and laid to the ſwelling, there ariſe certaine Bliſters, by the which there commeth forth great quātitie of water & humors, vntil it leaue the Foote, or the legge dry. I haue ſeene great experience by theſe euacuations, amongeſt the Indians, for they vſe them much, & I haue ſeene ſome Spaniards vſe it, and were healed of the lyke diſeaſes.

Centella, an hearbe good for the ſwelling of the feete or legs.

In the yere 1568. in the Prouince of *Chile*, they did cut of frō certain Indians being priſoners, the calues of their legs, to eate them, & they roſted them for that purpoſe, & that which is of more admiration, they applied vnto the place where they were cut, leaues of certain hearbes, & there came not out a drop of blood, and many did ſee it. And this was done in the Citie of S. Iames, in the preſence of the Lord *Don Garcia de Mendoſa*, which was a thing that made al men maruell at it.

There

There are to be found here very few hearbes and trees like vnto those of Spaine, for that the earth doeth not beare them: but in the newe Spaine there are more of them then in any other parte of the Indias. For when it was conquered, they found many trees and hearbes, and plantes like vnto those of Castile, and birdes and beastes like vnto. We haue heere snakes which bring admiration vnto such as see them, for they be as greate as men, which are for the most parte tame, & do no hurt. Here are Spyders as great as Orenges, & very venomous. It raineth Todes as greate as those of Spaine, which the Indians doe eate rosted, for they are a people which eate al kinde of venomous beastes. There bee so many buytres, which breede in many Ilandes, that are in the sea, neere to the lande, that they eate vp the Cattel, and such numbers of them that it is wonderful, and as the keepers of them be black so they care litle for them. One thing doeth make mee marvel, that the kine which are bread in the mountaines, being brought to the plaine ground, doe al dye. I have a friend of mine that brought 300. Kine to be weayed, & they staid a tyme before they were wayed, and by litle & litle, in one moneth there remained not one, but al died. And that which is more to bee marvelled at, is, that they died al trembling, and consumed. Some there be that do attribute it to the mountaines which is a countrie most cold, and it raineth every day, and in the plaine countrie where there is no raine, but it is hotte, and as they moue from one extremitie to an other they dye, that trulie is a thing worthy of consideration, to see howe that in the space of eight Leages, little more or lesse, which are of plaine grounde from the coast to the mountaine, by a long vale of more then one thousande Leages, It never raineth in them, and in the mountaines it rayneth every day.

Your worship shall vnderstande, that the eight day of October

October in this yere, there came hither a Cosin of mine, called *Alonso Garcia*, a good Souldiour, who telleth vs that heh ath found an hearbe which is good against the venomous hearbe, which the wild people do vse. Which hearbe doeth kil without remedy, and these valiant people of the Indias doe vse it in their warres. And likewyse those that dwel from the Charcas towardes Chile, and liue like vnto wilde people, maintaining themselues only by hunting, and flesh of mankinde, who haue killed with their arrowes which are poysoned with these venemous hearbes, an infinite number of Spaniardes. which they say bee not good to eate, for that their flesh is hard, so that when they kil them, they kepe them to wax tender, three daies or foure daies. But with this hearbe that is now found, the hurt shal be much remedied, that they doe make. Howbeit our people doe not much feare them, but only the hearbe which they shoote withal, for that it maketh them to dye by madnesse, without any remedy. And now with the recoũtering hearbe which they haue founde, they are al gladned. They say it is an hearbe that carrieth very broade leaues, which are like to the leaues of Planten of Spaine: which being beaten & layd to the wound that is poysoned, kill the venome, and immediatly take away the accidents, which the venome of the hearbe procureth. They take it for a greate matter in that country, that they haue found such a remedy. And you shal vnderstand that the coũter hearbe was found in the same country, where the hearbe of poyson was: & I thinke it be also in other parts, but there where the hurt is done, our Lords wil was to discouer the remedy.

Against the hearbe which the Indians doe vse.

I note vnto your worship these things, to the ende by them yee may consider, howe many more hearbes, and plantes of greate vertues lyke to those, this our Indias haue, which we haue not yet attained vnto, for as the Indians are a naughty kinde of people, and our enemies, so

they wil not diſcouer one ſecrete, nor one vertue of any one hearbe, although they ſhould ſee vs dye, & although you ſhoulde plucke them in peeces: for if we doe knowe any thing concerning theſe, which I haue ſpoken of, or of others, they are knowen of the Indians, as they be accompanied with Spaniards, to whome they doe diſcouer them, and vtter al that they knowe. I wil write no more, becauſe I know not if this letter ſhall come to the hands of your worſhip, which if it doe, and that it pleaſe you to aduertiſe mee therof, I wil write vnto you more at large, and of more particularities of this countrie, and of the vertue of other hearbes, and beaſtes, and other thinges, which I know wil giue contentment to your woorſhip, ſeeing that you are ſo curious to know theſe things. Our Lorde keepe you. From Lyma in the Peru the xvi. day of December, in the yeere of our Lorde. 1568. I kiſſe the handes of your worſhip.

Peter de Oſma, and of Xara, and Zeio.

The gentleman of the Peru, which wrote to mee this letter, although I knowe him not, ſeemeth that he is a man curious, & affectioned to the like thinges, and I haue him in great eſtimation. And for that the office of a Souldiour is to handle weapons, and to ſhed blood, and to do other exercises appertaining to ſouldiours: Hee is much to be eſteemed, that he wil enquire after & ſearch out hearbes, & plats, & ſtudy to know their properties & vertue, wherein hee may wel bee likened to Dioſcorides, who went to exerciſe weapons in the hoſtes of Antony & Cleopatra, & whatſoeuer he went, did ſeeke theſe hearbes, trees, plantes, beaſtes and Mineralles, and many other things, of the which hee wrote thoſe ſixe bookes, which are ſo celebrated ouer al the world, wherby he got the glory and fame, which we ſee hee hath, & there hath remained more fame of him, by writing thē, then if he had gotten many Cities by his warlike acts. And therfore I eſteeme much of this Gentleman, for the labo ur which he taketh, in learning and enquiring after theſe natural things. And I am bounden much vnto him, for the good opinion which hee hath of mee: and alſo for that he hath ſent mee: for ſurely it is to be taken in very good part, and I will prouoke him by writing vnto him againe, to ſende vs more thinges. And for that it is a greate thing to knowe the ſecretes and maruelles of nature, and of the hearbes which he hath ſent mee, I wil make experience of them, and ſearch out their vertues & operatiō, & as for the Seedes I wil ſowe thē at their tyme. The *Bezaar* ſtones ſeeme to be differeni from thoſe that are brought from the Orientall Indias In their better ſhowe they bee darke Tawnie, and glittering, bnder-neath twoo Shirtes or Capes, they haue a whyte colour

The commendation of him that wrote this Letter.

and beeing tafted and vſed betweene the teeth they are pure Earth. The ſtone hath neither ſauour nor taſt, rather it doth coole then heate, and they be ordinarily as great as beanes, or bigger. For the moſt part there are both greate and little of them, and it ſeemeth wel by them that they haue medicinal vertues: many perſons hyring them, which are now come in this Fleete, who come to mee as though I were the firſt diſcouerer of them. They declare maruellous effects of the, that it ſeemeth wonderful. I brake one and gaue it made into pouder, to a boye, of whome it was ſayde that venom had bene giuen to him. I cannot tel whether any other benefites done vnto him, or that healed him, but hee was well recouered. I wil vſe it in other infirmities, and what I find of their operation, and the reſt of the medicines, which ſhalbe newly diſcouered, I wil ſhew in the thirde volume, which I wil write of this Medicinall hiſtorie, wherein ſhalbee expreſſed thinges maruellous, and greate ſecretes of Phiſicke, that may giue contentation to al men, and much more to the ſick, that ſhalbe healed with them. Of one thing you muſt bee aduertiſed, that which is heere written, part of it we haue learned of them that haue come from thoſe partes, and brought knowledge of them hither: and parte is attributed to their complexion, and qualities, what they may doe: and part wee haue experimented: and in all haue this conſideration, that al theſe things which are brought from our Indias, bee for the moſt parte hotte. and ſee that you vſe them in this qualitie, in all cauſes wherein they ſhal bee needful. And it is needful that there bee ſome aduertiſement giuen heereof, ſince the vſe of the things doeth ſo import it.

are brought from the Weſt Indias. Fol. 71.

¶ *Of the Dragon.*

Of thoſe things which had beene brought from the newe Spayne, in the two fleetes which nowe are come, and alſo from the firme lande. The Biſhop of Cartagena. Of the blood of Drago & the fruite thereof.

After I had written the diſcourſe aforeſaid, the two fleets returned, the one from the firme lande, & the other from the newe Spayne: and in that which come from the firme land came ẏ Biſhop of Cartagena, a man moſt religious, & learned, and very curious in theſe thinges, who ſought mee ſoone thwith, when he was come, for that he was affectioned to the booke I made of theſe matters. I went to viſite him, where ſpeaking many things of herbes, and plantes, which be in his Dioces, wee came to treate of the blood of *Drago*, which is taken out very fine, and in all perfection, in that countrie, and her ſalve vnto mee: I bying the fruite of the tree whereout they take the blood of *Drago*, which is a marueilous thing to ſee, for that it is of the likenes of a beaſt. I was deſirous to ſee it, & we opened a leafe where the ſeede was, and the leafe being opened, there appeared a Dragon made with ſo muche arte, that it ſeemed as though it had beene a liue, hauing a long necke, the mouth open, the briſtels ſtandyng vp like thornes, the taple long, and ſtanding vpon his feete, that ſurely there is no man that ſhall ſee him that will not marueil to beholde the figure, made with ſo muche arte, that it ſeemeth to be framed of Iuory, and that no crafts man were ſo perfect that could make it better. And beholding that which I ſaw, ther were reppeſented to me very many opinions, & diuers iudgements of the auncient writers, as well Greeks & Latinists, as Arabies, touching the ſame, who vtter a thouſande deſperate ſayinges, becauſe they would come to the right knowledge to inſtruct vs, wherfore it was called the blood of *Drago*. One ſort ſaying that it is reported that a Dragon hauing his throate cut, the blood is gathered, and confectioned with certayne thinges, and for that cauſe it is called the blood of *Drago*. Others ſay that it is the blood of an Elephant, ſtrangled, with other thinges:

Variety of opinions amõg the auncient writers about the blood of Drago.

Others

Others, that it is a kinde of red Oker: others, that it is the iuyce of *Sedermis*, an herbe very little, and his iuyce verie greene: others that it is the iuyce of the root of an herbe called *Dracontio*, and for that cause they cal it the blood of *Drago*: this doe the auncient writers say with many other vanities moe, which are large to write.

It is called the blood of Drago because of the fruite which is a Dragon.

The new writers following the same ignorance that they are woont to doe in thinges which bee doubtfull, because the propertie of him that is doubtfull is to say nothing anew, vnlesse it be that which is cleere and manifest, for in doubtfull and harde thinges they leaue them as they finde them & haue varied al one from another, as the ancient writers did, but the time which is the discouerer of all things hath reuealed vnto vs, and taught vs, that it is the blood of *Drago*. And the cause why it is so called, is for the fruite of the tree, which casteth from it a droppe, after the manner of blood, which is the fruite that wee haue spoken of, a formed Dragon in shape as nature would bring forth, so that it took very plainly the name of that tree. For it is a common thing, that trees beare the name of their fruites, by meanes wher of this marueilous tree receiueth his name. And seeyng the fruit which it carried was made so perfect a Dragon, it tooke from vs so many doubtes & confusions as we see the old writers to haue written of, & the late writers also. And from hence forewarde we shal be certified that it is the blood of *Drago*: seeing that the fruite doth geue name to the tree, & to the Gumme, & to the droppe that commeth out, which is brought moste excellent from Cartagena, and is made by incision, geuing certayne cuts in the same Tree. Which being a tree of muche greatnesse, it hath the rynde very thinne, that with any maner of thing it is opened, and likewise there is an other sorte made, but it is not so good, but after the maner as the Turpentine is made, in Castile, for that it is solde in Leaues, and the one is called the blood of *Drago*, of the droppe, and

that

the other the blood of *Drago*, in bread.

The vertue of the blood of Drago.

The one, and the other, haue vertue to retayne any maner of the fluxe of the bellie, layde vppon the bellie, or geuen in glisters, or taken by the mouth. Made into pouder, it ſtaieth the running of the head, and to the lower parts applied, in any maner of fluxe of blood, it doeth retaine and ſtanch it. It ſoudereth and glewеth woundes together, which be freſh and new made. It letteth that the teeth fall not out, and it maketh the fleſh to grow on the bare gummes. It is a meruellous colour for Painters. And beſides this, it hath many other vertues. I do meane to ſow ſome of the ſeed, to ſee if it wil grow in theſe partes. It is thought that the blood of *Drago* is temperate, with little heate.

It is temperate.

Gumme to purge them which haue the Goute.

There was a gumme geuen vnto me which they bring from the firme lande of the *Peru*, wherewith they purge them, which haue the Goute in thoſe partes, they put of it as much as a Nut into diſtilled water, and let it ſtande all the night in deepe, and in the morning they ſtrayne and wring it, and take that water, which muſt be the quantity of two Ounces: and the patient muſt remayne without meate, till the middeſt of the day, and therewith they purge the humour, which cauſeth the Goute. I ſaw a Gentleman who came in this laſt Fleete, vſe it, which bee brought for remedie of this euill, who was full of the Goute, and with vſing this euacuation, he findeth himſelfe well, and the Goute doeth not come to him, as it was woont to doe, for that it came to him very cruelly, and often: and he gaue mee as muche as a ſmall Nutte, and would geue me no more, and I gaue it in the order aforeſaide, to one which had the Goute, and bee had three ſtooles with it. I know not how it will proue, it were needfull to haue more quantitie, for to proceede forewarde, in more experience thereof: but it will bee brought hither by others, as they haue done many other thinges. It hath a good taſt in the

taking

taking, for that it hath neither smel nor sauour, it maketh his worke without paynes. It is hot in my opinion, in the first degree. I know not what manner of thing the Tree is, whereout they take it, for her which brought it, knoweth not so much hereof.

Of the Armadilio.

This beasts portraiture I tooke out of an other naturally made, which was in the Counting booke of *Gonsalo de Molina*, a Gentleman of this Citie, in the which there is greate quantitie of Bookes of diuers Authours, and the fashion and fourme of many kindes of Beastes, and Birdes, and other curious thinges, brought from the Orientall Indias, as also from the Occidentall, and from other partes of the worlde. And great variety of coynes and stones of antiquity, and differences of armes, which with greate curiositie, and with a noble minde, he hath caused to be brought thither.

The history of the Armadillo a beast.

They bring also from the firme lande a bone, which is of the tayle of a strange beast, which is all couered ouer with small shelles, euen vnto the fette, like as a Oyste is couered with armour: whereby he is called the *Armadillo*, that is to say, a Beast armed. He is of the greatnesse of a young Pigge, and in the shoute he is like vnto him, he hath a great and long tayle like to a Lizarde. He abideth or dwelleth in the Earth, as a Pole doeth, and they say that hee is mayntayned thereby, for abroade out of the earth, they see him not eate any thing.

He hath his vertue in the bone of the tayle.

He hath his vertue onely in the Bone of his tayle, which being made small into powder, and taking so muche thereof, as the hedde of a great Pinne, made in little Balles, putting it into the eare, hauing grieke therein, it taketh it away maruellously, and also if there be any noyse or sounding in the head, with any deafnesse: it worketh a greate effect in many persons that haue vsed it, as they haue byn braued therewith. And the Lorde Bishop erected me, that he had seen it proued many times, with great admiration. So that it is a thing to be maruelled at, as hauing vertues in a place so hidden. There be of these beastes in the Indies of Portugal, they be called armed beastes, for that they are, as I haue saide, armed with scales and shelles.

It taketh away the disease of deafenes, and the noyse which is in the head.

Stones of the Caymanes.

There are brought from the Countries of *Nombre de Dios*, and *Cartagena*, and from other partes of the firme lande, certayne stones, which be pure Pimple stones, of a brooke or Riuer, which are founde in greate quantitie in the Mawes of *Caymanes*, that are called *Lagartes*, which are a kinde of Beastes very greate, which inhabiteth the lande, and the Sea, from whence they goe to the land, and take out their poungling, as the *Tortugas* of the Sea doe: they are furious Beastes with a great number of teeth, and with so greate a Mouth, that they swallowe downe a whole Indian. They abyde ordinarily in little Brookes of greate Riuers, and some of them in the Sea, at the

entrie thereof. They are of a maruellous greatnesse. There be some of them which are in length two and thirty foot: they kill them with fish hookes, for with a handgunne it is very difficulte, because of the hard skin which they haue: they lie alwayes with their mouthes open. There is founde in their mawes, when that they kill them, the quantitie of a great basket full of smooth stones, and it is not knowen to what ende they eate them, whether it be to haue their mawe or stomake occupied, or for ballest as a ship hath. The Indians keepe these stones, and the Spaniardes also, for such as haue Quarterne Agewes: for putting two stones of them vpon the two ankles of the heade, the Quarterne Agew is taken away, or the heate is notably lightened, and of this they haue experience in those partes: and in the ship where one came, who gaue me two of them, that learned I the put them to a boy, being a little page of a ship, who had the Quarterne Agew, and it was taken away thereby, & perceiuing himself be lightened himselfe three or foure fits after, that the stones were laid to him. I also haue experimented it, & haue applied it twice to a little Girle, that had a Quarterne ague, and it seemeth that she feeleth not so much heate, when she hath them laid vnto her, but they haue not taken away the Quartern, although I haue applied them vnto her twice. I knowe not how it will proue hereafter.

Tiburones haue stones in their heades.

In all the Seas of the Indias, or in the most of them, there bee certayne Fishes very greate, which are called *Tiburones*, or Dogge Fishes: which are very strong, and rauening, they fight with the Fishes in the Sea, and are fierce in their mouthes, and aspectes. These they take with greate fishe hookes, and bring them to the land, or hoyse them into the shippe, and cut them in peeces. In the heades of them, which are very greate, there are founde certayne stones, of a white colour, verie greate three or foure of them, or more: and some of them of more

waight then two pound hollowe in some partes, and very white: they are al somwhat heauie. Of these stones they haue in the Indias great experience: geuing them made into pouder, vnto those that suffer the griefe of the stone in the Kydneies, and to them that cannot pisse, and to them that cannot cast out the stone of the Reines, and of the Bladder, keeping of such greatnesse that it may not passe out. This is a thing amongst the Indians very common, and well knowne: and likewise amongst the Spaniardes, which dwell in those partes and they which come hither auerre it plainly, and affirme it to be so. I haue tasted it, and it seemeth a thing vehemente, but I haue not proued it, nor applied hitherto, in time it shal be done, & we will geue some reason thereof.

For the grief of the stone in the Kidneies.

They bring also from the newe Kingdome and from the prouince of Cartagena a certayne Turpetine, very cleare, & of sweet smel, much better then that they call *de Pino*, which they bring from Venice: it hath all the vertues that the good Turpentine hath, & it worketh the selfesame effectes, & better, and with greater efficacie and readinesse.

Turpentine of Cartagena. Better then ours.

There hath beene vsed of it in woundes, and it is a thing marueilous to see the good worke which it worth, especially in wounds of iointes and sinewes, & of Legges, wherein I haue seene great workes done with it. And it doth maruelles being mingled with other thinges, all kind of olde sores, & it is an excellent thing, washed, & prepared, for the faces of Ladies which haue neede of it.

Marueilous for woundes.

Moreouer they bring from the selfesame parts *Caranna*, of Cartagena, pure, so cleare that it is like to Cristal, and surely it is better, & it is applied vnto much better effect then that which Pisherman hath come, and maketh better workes; and is of a more sweet smel, and more excellent in operation.

Caranna of Cartagena.

Of

Of the Flower of Mechoacan.

Many persons of them which came now in this last fleete from the firme land, brought very good *Mechoacan*, better then that of the new Spaine, gathered in the Coast of Nicaraga, and in Quito: yea, since the *Mechoacan* was discovered, in the new Spaine, they have founde the selfesame hearbe and roote in those parties which I doe speake of. And they use it to purge, and it doth marvellous works, and they use it in those countries and in all the firme land, as they did use that which was brought from the newe Spaine, with marvellous successe. *Mechoacan of the firme Lande.*

From the Cape of Saint Elen, which is in the same coast, they bring another kind of *Mechoacan*, but it is so very strong, and being taken it causeth great accidentes of vomites and faintnesse, with many stooles, and for this cause they call it *Escamonea*, & no man useth it, because it bringeth *Furious Mechoacan.*

the accidents afore said. It carieth a leafe like the Mechoacan it self, although somwhat lesse, and mingleth it self running vp by whatsoeuer it cómeth vnto. And it carrieth a lesser root with some sharpnes of taste, whereby it is manifestly seene how much disputation doeth serue to the purpose, for the place where it groweth. Wherby it is proued that this roote may worke more or lesse.

And I beleeue that the first Mechoacan that came into these partes, was gathered in a good place, and that which they now bring, they gather it in other places more moyst, which take away from it the vertue and worke. They sow it now in the Coast of the firme lande in their Gardeines and Orchardes: they make conserua of the roote, in many manner of wayes, for the taste is sweete, and it may be eaten for daintinesse. And as the roote is without taste, so it taketh sugar very wel, in what manner of sorte soeuer it bee confited or vsed.

Conserua of Mechoacan.

The description of Mechoacan.

They be lyke vnto the fruite and the flower, as whole as it is in the plant, and the leaues ꝑ seuerall. The flower is like to the flowre of Orenge trees, of fiue leaues, somewhat greater, they be in colour tawnie, they cast forth in the midst a blister, of the greatnesse of a Flie, with a litle poynt, small and somewhat white in colour, which is deuided into three twos partes, by an other litle spine, very thinne, and in euery part it hath two greatnes, like to pease, very litle, and when they be dry, they be blacke. There is not in the taste of them any sauour, and being sowen in a soft moyst grounde they grow very wel. And it is an hearbe worthy to be seene, for that it runneth vp, leaning to any manner of thing that it leaneth vnto. It beareth the leafe al the yere long, the rest of the working and the maner of the taking of the roote wee haue spoken of in the first part, where you may see it, whosoeuer will vse it. There is made of it Conserua, as of Marmalade, couered with Syroppe, and made after the manner of a Belly of the same therof and longer. And in all sortes

it purgeth gently without molestation.

Of the fruite of Balsamo.

IN the first parte speaking of *Balsamo*, was saide that it should be made two manner wayes, the one by incision, and of this there commeth little into these parties: And the other by decoction, and this in that which commeth in such plentie into Spayne. That which is made by incision commeth not into this Cittie for it is a thing very hard or difficult to make, and to gather. Howe in these shippes which come from the firme lande, there commeth a good quantitie of *Balsamo*, made by incision, and is made of trees such as are in the newe Spayne, whereof the *Balsamo* commeth, which is made by seething. This is a tree very great, that carrieth many Bowes, from his first growing, comming forth of the same tree, and it hath twoo Rindes, one of them grosse as of a Corke tree, and the other thinne, cleaning to the innermost parte of the tree. Betweene these twoo Rindes the *Balsamo* is taken out, by

Of Balsamo made by incision.

The description of the tree of the Balsamo.

by incision, which commonly fourth like to a white teare of wyne, most cleare, with a maruellous sweete smel, declaring wel the maruellous effectes, and Medicinal vertues that it hath, of the which wee haue treated in the first parte. And that *Balsamo* which is made by seething, As wee doe there showe, we see the maruellous effectes that it worketh, with so great and maruellous vertues, that it bringeth admiration to the whole worlde, with many other marueils which hetherunto we haue seene, that be there spoken of. And greater wil these workes bee, that shal bee done with the *Balsamo* which they nowe bring, made by incision: seeing that one drop of this is more worth then twoo Gallons of the other, as it is manifestly seene by vsing of it.

The Balsamo of the Indias which is made by incision, is better then that which was in Egipt.

And surely that which was in Egypt, and failed so many monthes of yeres past, I beleeue that it had not more vertues then this. And I am sure that this is of greater vertue and more effectes then that was of. It hath the fruite of this tree, which is white, according to the goodnesse of the tree, and it is as grapes as great as a white Peale, the taste of it is a little sweet, it is shut two the end of a little Eare of the length of a finger, bering narrowe, whyte, and thinne, of the thicknesse of ol. b. It conteineth no more but one graine in the ende, which is the fruite that the Indians doe vse, to perfume them withal, in griefes of the head, and in Rewmes. Surely the *Balsamo* is a maruellous thing, and it sheweth well in it selfe what it is, according to the workes therof.

In griefes of the head.

Turpentine or Oyle of Deabeto.

They bring moreouer from the firme land a Turpetine, or Licor, which is called *Deabeto*, and it is gathered from certaine trees of mixture, they be not Pine trees, nor Cipres, for they bee higher then our Pine trees, they are as straight as Cipresses trees. In the highest part of the tree, it bringeth forth certaine bladders of two sortes, the which are great and smal, and being broken, there cometh forth of them a maruellous licour, which falleth drop after drop,

droppe, and the Indians gather them with great deliberation, and they receiue the same droppes which bee in the blaudder into a shel, and alwayes haue shelles lying vnder the blaudders, wherevnto they distill, and it is a thing done with such leasure, that many Indians doe gather very little al the whole day.

The Licor serueth for all things that the *Balsamo* doeth, it healeth very well woundes, it taketh away colde griefes, and windie. Some do take it for the griefs of the stomacke, caused of colde humors, or for windines, with a little white wyne. And it is to be vnderstood, that the *Balsamo* which is made by seething, or that which is made by incision, and this or any other manner of Licour of these of the Indias, which is to bee taken by the mouth, ought to bee taken but in little quantitie, which must not bee more then foure or fiue droppes, and it must not be taken in the palme of the hand as it is sayde, but putting a litle wine or Rose water into a spoone, and pouring vpon that the droppes of *Balsamo*, & putting the spoone wel into your mouth, and letting the Licor fal in, so that it touch not the tongue. For taken with it, or touching it, the sauour and tast is not remoued away in a long time: & it procureth an euell tast, in such sort, that for this onely cause many doe abhorre it, and will not take it, and from others it hath taken away the lust of their meate, by receiuing it and touching it with the tongue.

The vertue thereof.

Note.

V Of

The ſecond parte of the things that

Of long Peper.

Long Peper.

ALſo they bring from *Cartagena*, and from the coaſt of the firme lande, from *Nauanerre* to *Vrraga*, a certain kinde of Peper, which they cal long Peper, which hath a ſharper taſte, then the Peper which is brought from the Oriental Indias, and biteth more then it, and is of more ſweete taſte, and of better ſmell, then that of Aſia, or the Peper of the Eaſt Indiaes it is a gentle ſpyce, to dreſſe meates withall, and for this purpoſe al the people in that country doe vſe it.

Hiſtoria.

A Gentleman gaue me a platter full of it, for he brought a great quantitie of it for the ſeruice of his Kitchin, becauſe they

they vse it in place of blacke Peper, and they take it to be of a better tast, and more healthfull. I haue tasted it, and it byteth more then the blacke Peper doeth, and it hath a more sweete taste then it hath. I haue caused it to be put into dyett meates, in place of the Oriental Peper, & it giueth a more gentle taste vnto the meates that are dyett therewith.

It is a fruite that casteth out a high plante, of the greatnesse of a grosse Packethyerd, and the lower parte neere to the roote, is as great as a litle sticke, that is very small: and vpon it are ioyned the little graines, very neere together, as though they were wrested one within the other, which causeth the greatnesse whereof wee spake: and being taken away from the litle sticke, the stick remaineth bare and whole: and it is greene being fresh, but the Sunne ripeneth it, and doeth turne it blacke, and so they bring it into these parties. It groweth in the coast of the firme lande in *Nata* and in *Cartagena*, and in the newe kingdome: in all these partes they vse it, as I haue saide. It hath the Medicinall vertues, which the Oriental Peper hath that we vse. The complexion thereof is hoote in the third degree. *The description of it.*

And going to visite a childe, the sonne of this Gentleman, which gaue me this Peper, being diseased of the fire in the face, I commanded him to bee let blood, and that to his face they should apply some little cloth with Rose water, and the hearbe *Mora*: her saide to me that her liked the letting of blood well, because the hope was of Sanguine complexion, but as for that which should be laid to his face, her had wherewith to heale it in shorte tyme: and he commanded to bee brought forth, a thing lyke vnto a cake, as great as a meane platter, the outside was blacke, and within pealelowe, and being brought wel neere twoo thousand Leages, it was mopst, and her dissolued a little of it with Rose Water, and layde it to the hopes face. I was desirous to know what it was, & he saide, that when the worke was seene what it would do, he would tel me whereof it was compoun-

ded. The next day I returned to the ſicke, and his face was ſo amended, that I marueiled at it, and immediatly he was waſhed with Roſe water, a little warme, and hee remayned as though he had not had any euil therein at all.

Of what it was made.

The cake was made of certaine Woymes, which the Indians take out of the grounde, and they make them fatte, giuing them to eate leaues of a certaine kinde of corne, that they haue there called *Maiz*, and after they are fatte, they put them into a frying panne of earth, and ſeeth them therein, and as they take of the ſkumme, they ſtrayne it, and ſeeth it ſtill, vntil it be thicker then an oyntment, after the faſhion and manner as he had it there.

Rootes againſt venom & venomous things.

They bring alſo from the *Charcas* certaine Rootes, that bee like to the Rootes of flower *de Luce*, ſauing that they are ſmaller and they ſmell much lyke the leaues of Figge tree: they call theſe Rootes in the Indias, a remedy againſt the venemous hearbe, for being made into powder, and taken with whyte wyne, it is a thing of great ſtrength, and of the greateſt vertue, that is there againſt venome, of what manner or qualitie ſoeuer it be, ſo that it be not corſiue as *Sublimatum*, or the lyke: and as for that kinde of poyſon, with only drinking of much Milke they bee remedied.

Milke good againſt poyſon.

This Roote being taken, cauſeth the venome to bee caſt out, which is eaten or drunken, or any manner venemous humour, comming of any euill degree, or cauſe whatſoeuer, which is as wel done by vomit, as by ſweate. If there bee any ſmall Woymes, or long Woymes in the body, it killeth, and expelleth them: and if you haue any ſuſpicion, that there haue beene giuen you any venomous moyſel, whether it bee venome or witchecraft, it expelleth it: in which there is ſo much truſt in thoſe parts, that they take it for a meruellous remedy, for the thinges aforeſayde. The roote being taſted, it hath a ſweete reliſhe, with

ſome

some sharpnes. It seemeth to be hot in the second degree.

From the coast of *Nicaraga*, and of *Nata*, they which come in these last ships, from the firme land, bring a certaine kind of purge with them, that surely by the tast is easie to be taken, and it worketh well, and without any payne, & principally it purgeth Choler. It is the fruite of a tree very great, after the maner of Thornish Chestnuts, which have within them Chestnuts, saving that they pricke not, but be playne within those prickles there be some like to Chestnues, made cleane without shale, well neere square, which devide themselues asunder, by meanes of a little skin, euery one into two partes, and so they are covered with it, and when they be taken & occupied, that little skin is plucked away, & they are made cleane frō it, for that beyng taken with it, it procureth most dangerous accidentes, and vomites, & much faintnesse and infinite stooles: and without it the Chestnut is a purgation very gentle, and they purge easily, and without paines: if they be tosted, then they will purge lesse: if they be greene they eate them: or being beaten in a Morter, they take them with wine, or with the broth of a henne: if they bee drie, they make pouder of them, any manner of fashion. They doe their worke well, and with much assurance, keeping the order that ought to be kept, by them which be purged, and the humors beyng prepared, as is conuenient. They are hot in the first degree.

¶ *Of the Sarcaparillia of Guaiaquill.*

Of the Sarcaparillia of Guaiaquill.

IN the first part wee declared, howe that they brought *Sarcaparillia* from *Peru*: which wee vse in some persons, and it worketh greate effectes. And because there was but little of it and soone done, we returned to that of the *Honduras* which is that we have spent hitherto. And

now they bring it not onely from the *Peru*, but also from the Province of *Quito*, and from all that coast: and the best and that which worketh great effectes, is that which they bring from *Guaiaquil*, from whence that came, which I have declared, that they brought, and that nowe they bring, although it be but little, for that they bring it so farre, as from the *Peru*.

Where it groweth.

This *Sarcaparilla*, groweth at the side of a River, which commeth from the Mountaines of the *Peru*, which is neere to a place called *Chimbo*, and the Indians of that place call it *Mayca*. It is a River in the which runneth much water, & sometimes it swelleth with great increase of waters, and filleth all the Valleies neere vnto it with water, they call it *Guaiaquil*. For that in the playne Countries, it passeth by a place called Santa Iames of *Guaiaquil*, and runneth from the East vnto the West, and falleth into the Sea, by a place ioyning to the olde porte, by the place which they call *Guaiacana*. On the bankes of this River, there groweth great quantitie of *Sarcaparilla*, and also in the Valleies of that Province: and that which groweth on the Bankes, is watered with the River, and that likewise in the Valleyes, which are neere to it, with the comming down of the freshes, & the waters when they spring of the increase of much rayne.

A strange custome of Indians.

They call the Indians of those partes *Guaincauicas*, where they have a custome too plucke out their teeth by way of sacrifice, and offer them to their Idols: for they say that they shoulde offer the best thing that a man hath, and that in man they finde not a better thing, nor more necessary then the teeth.

The River of Guaiaquil a marvellous water.

This River which is called *Guaiaquil* hath greate vertues, lying neere too all suche as inhabite those partes, as well Indians as Spaniardes, and with the water of it they heale great diseases, and for this cause the people come more then fyve hundred Leages thither to heale themselues

selues with it. Some there bee which are healed by washing themselues in it, and drinking of the water. Others there be which are healed by taking of the *Sarcaparilha*, which groweth there, and it is vnderstood that the vertue which it hath, is taken of the water of the Riuer: it is much vsed by the Indians, and by many Spaniardes, which washe themselues many times therin, taking in the morning as much thereof, as they can many times drink, they both pisse much & sweate much, and with this they be healed: and it is very muche like to the bathes of *Luca* and of *Pucol*, and many other which are in Italie. And as they vse the water of the fountayne of *Lodo*, that healeth so many diuers diseases, in like maner they vse the water of the Riuer of *Guaiaquill*, and with bathing themselues in it, and drinking muche of the water they bee healed.

The vse of the Sarcaparilla.

The other manner of curing, which you haue in that Riuer, is the vse of the *Sarcaparilla*, which groweth there, and is like too Briers of Spayne, greate and thicke: the rooces of them are the *Sarcaparilha*, which is somewhat greller then that of the Honduras, and is of colour a Lion tawny, and somewhat sad, there be some of the rooces so large and deepe, that it is needfull to digge the length of a man to get them out: this *Sarcaparilha*, they vse in that Riuer two manner wayes, the one is as the Indians doe vse it, and as they vsed it of olde time. When it was discouered and first vsed as the Indians vsed first vse it, they taught it to our Spaniardes, which is to take the Rynde of the *Sarcaparilha*, without the heart, and if it bee greene, it is needfull to lay it in water, but if it be drie, it is needefull to lay it in water as long time as it requireth to bee made softe. And then there must bee taken a good quantitie of it, and afterwarde this Rynde of the *Sarcaparilla* beyng greene or watered, must bee cut in small peeces, and beaten in a Morter, putting to it water in suche sorte, that the iuyce may bee taken out of it, of the which they take in the morning

How to vse the Sarcaparilla.

How they doe make it, and vse it in Guaiaquill.

ning as much as they can drinke at once, or at diuers times, and after they call themſelues into a ſweate, and they ſweate ſo much, that it runneth by the Bedde in great quantitie. After that, they take cleane cloathes, and eate of a Hennę, but they drinke of no other thing but of that water which they tooke out of the rynde of the *Sarcaparilla*, as well at Dinner, as at Supper, and they muſt eate very little at Supper, & likewiſe at Dinner. And they muſt procure to keepe themſelues from the Ayre and from the colde all that they can, although in that Village of *Guaiaquil*, wherein bee about fiftie houſes, or few more, the moſt of them are Cotages, & of little ſafegarde, and the Walles be made of Canes, and there be no Chambers on high, but onely belowe: they dwell all in places of little defence. Being in this order and ſmall comforte for lacke of Conſerua and drie fruite, which were neceſſary, yet in eight or nine dayes they are made whole of all the diſeaſes, that are healed with the *Sarcaparillia*, and of many others which ſhoulde be very large to ſpeake of. It is ſufficient that there goe no Man from thence which returneth not whole, although he had never ſo greeuous a diſeaſe, ſo that they bee not ſharpe Agrewes: For in that caſe the cure hath no place, or in any other ſharpe diſeaſe. All other diſeaſes it healeth with marueilous ſucceſſe, as it is ſeene by the great number of people which come thither, and goe away whole of the diſeaſes, which they bring thither. But it is needfull that he which doth enter into this cure, bee ſtrong and not weake, for if he be weake, he cannot ſuffer ſo great ſweate, without great perill of his perſon.

Another way to take it.

For theſe cauſes they haue another manner of Water, that is, taking foure ounces of *Sarcaparilla*, rather more then leſſe, for that there they vſe neyther waygbte nor meaſure, but doe put all at diſcretion, and they take away the rynde from the *Sarcaparilla*, and breake it, without putting it in Water, if it bee greene, and if

it

if it be drie, then they breake it & put it in water, vntill it bee made soft: this rynd beyng without the heart, they seeth in 4. Pottels of water, little more or lesse, and they seeth it vntill halfe the water be diminished, rather more then lesse: and of that Water they drinke as muche as they can in many times, or at one time, and forthwith they betake themselues to sweat, and although they sweat not so much, as they sweat with the first water, yet they will heale, they moue their clothes, they eate of a Pullet, they keep themselues from the colde and ayre, and at Dinner and Supper, they vse the self same water, for that in one day they consume one seething: this people take it in this manner fiftene or twentie dayes, & in this sort also they are healed of all their euils & diseases, to the great admiration of the people. And for the vse of this *Sarcaparilla* they do not except any disease, vnles it be feuers or sharpe diseases: these people purge not at the beginning, as we doe heere, nor in the middest, nor in the ende of the cure, for there is no other Phisition nor medicine, but certayne women which be there, that giue the water: they are women Phisitions, and therefore they take away, and put to as it seemeth good vnto them.

That which I doe note in this businesse, is that they seeth the *Sarcaparilla* without the heart: & that they vse not but of the rynde, which seemeth to be very well done, & verie conformable to good Phisicke, for the parts of the roots which bee harde, should be taken away, as things superfluous, and without vertue & profite, which rather do let and disturbe, that it cannot worke that effect which is desired in it, & the vertue is in the rynde: and this is that which we doe commonly vse when we will profite our selues by it. And so from henceforth, when I shall ordaine this water for any that haue need of it, I will vse the rynde onely.

The manner how to make the water of the rynde of Sarcaparilla

And thus I ordayne it at this present. Which is to take foure ounces of *Sarcaparillia*, and doe take away the hearte,

and the rynde beyng washed, to call it to steepe in foure potteis of water, for the space of one naturall day, & after to seeth it till halfe be consumed: and if you feare heate in the sicke body, to put to it an ounce of Barley, with the huskes taken away, that it may seeth with it, and if there be much heate in place of comon water, let it be made with the water of *Sacke*, & the Barley, & it will be a thing most temperate, and in this sort it will woorke marueilous effectes, as we haue experimented in many.

Note. That which in this cause I haue considered, and wherewith I haue proued my selfe, is, that they drinke as muche as they can at one time, or at many times, which surely worketh great effect in procuration of sweate. For they sweate much by drinking of much water, and they heale better, and more quickly, & that which otherwise should be done in many dayes, is done in fewe, & with more certaintie to remayne whole. Surely these be two thinges which doe import much, the one to vse the ryndo without the heare, & the other to drinke much water in the morning, as once or at many times, that thereby it might procure much sweate.

Note. In the rest, let every one vse the diet that hee can suffer, keeping the vrine, for that is it which healeth the diseases. Wee see howe that in the Bathes of Italie, and Almaine, the sicke people do take of that mineraill water, twentie or thirtie little Cupfuls before they eate, and he mingleth all together with the humour which is the cause of the disease, by the which he doeth heale either by sweate, or by Urine, and with this they be healed of so many infirmities, as wee see written by graue Authours. And so I beleeue, that this newe vse will doe to them, that take it and vse it to their great benefite, and profit, & that they shall be better healed, and more easily, and in lesse time, by vsing it in the order aforelayde.

From the new kingdome they bring also a Ryndo, that they

they say is of a tree very greate, which carrieth leaues after the forme of a Peare, and beareth no fruite. This tree hath a grosse Rynde, very thic and harde, whereof and in the colour it is very much like to the *Guaiacum*. In the vtter partes it hath a little thin skin which, being broken throughout, the rynde is thicker then a finger, dric and waighty, which being taken, hath a notable bitternesse, like to *Gentiana*, with some sweete tast, by at the ende of the chewing of it there commeth from it a good smell. The Indians doe greately esteeme of this rynde, and they vse it in all kindes of fluxe of blood, or otherwise: the Spaniardes being much troubled with this infirmitie, by the aduise of the Indians haue vsed of this rind, and many of them haue byn healed.

They take of it as much as the quantity of a little Beane, made into pouder, and they take it in red wine, or in water made for the purpose, as the heate and disease is. It must be taken in the morning fasting, three or foure times, doing in the rest the gouernment that is conuenient for them that haue the fluxe. And it is so good, that they which come from those parts doe highly commend it: and they hold it as a thing wonderfull, for the remedie of this disease. I esteeme of it as of no small thing, considering that the disease is harde to be healed. I had a peece of the rynde giuen about three or foure dayes past, of which I will make experience, & more things. and will geue knowledge of all in the third part, God willing, where I will write of the seuerall matter. I haue made experience of it twice already, with marueilous successe, for that it hath taken away the fluxe, which hath continued of long time.

The vse of it.

¶ *Of Ambar Grise.*

Eing in company with Iohn *Gutierres Telo*, a gentleman very excellēt, & Treaſurer of ỳ Contratatiō houſe, a paſſenger which came frō the Floryda, gaue him a peece of *Ambar Griſe*, very excellent, ſaying that he brought it from the Floryda. I took it, & brake it, & it was perfect greie, of a very good colour, and in the vttermoſt part it was blacke, and I aſked him that brought it, where he had it: he ſayd, that he gathered it in the coaſt of Floryda, and that they haue it commonly of the Indians, that gather it in that Coaſt, and they take much pleaſure in it with great delight, and contentment annoynting their faces with it, and other partes, for the good ſmell which it hath. And ſurely it maketh mee maruell to ſee, that in our Occidentall Indias, there is ſo excellent *Ambar*, and that the time hath diſcouered it vnto vs, and that there hath come from thoſe partes not onely ſo greate riches, of ſiluer and Golde, Pearles, and other pꝛecious ſtones, but that alſo nowe they bring vs ſuche excellent *Ambar Griſe*, a thing ſo eſteemed in the world, & ſo muche vſed for the health of the body, and ſo neceſſary to cure and to heale withall, ſo many and diuers infirmities, as we will ſpeake of being a thing which for the delicacy of mankind, is an ornament, & ẽtertenment wh very much ſerueth for vſe. I do vnderſtand alſo that other Paſſengers brought of the like *Ambar*, and ſome in much quantitie, of which I was very glad, and the firſt peece that I ſaw was very ſuſpicious vnto me, and after that I had ſeen more, then I beleeued that there was of it, in thoſe parts, which is found caſt vp vnto the coaſt.

Ambar is not the ſeede of the Whale, but a Gume.

Some there bee which thinke that it is the ſeede of a Whale, as it hath beene an ancient opinion, which is falſe,

as

as Simeon Archiatron a Greeke author doth shew, saying that the *Amber* in diuers places doth spring: they bee his fountaynes from whence it doth spring, as thole of pitch & tarre: the wyld is that which these fishes doe take, and swallow downe, &c. The same it seemeth Serapio doth vnderstande, and besides this Simeon a Greeke, and Aëtius, I finde no other Greekes that make mencion thereof, but is intreated of by the Arabies with as great ignorance and confusion as may bee seene. Whosoeuer by them will perfite what *Amber* is, it is to bee determined vppon, that it is a kinde of pitch, that roneth forth of springs & fountaines, that are made in the bedde of the Sea, and comming forth to the ayre, the ayre being grosse doth congele, and make hard, and so make the *Amber* which we see, as many things arise which are in the lower part of the Sea, are soft & tender, but being brought out into the ayre are more harde. As *Coral* in the Coral, which in the lower partes of the Sea is soft and pliable, and by bringing it into the ayre is turned into a stone. And the *Amber* whereof the Beades are made, in the lowe parts of the Sea is white, and being come forth into the ayre, turneth harde and stony, and is pitch, which commeth forth of a fountaine, which is in the Germaine Sea, whereby the barbarous opinions are confounded, that say the *Amber* is the seede of the Whale. And the cause whereof this ignorante came, was this, for that *Amber* was founde in the Whales, and other fishes, and therefore men said that it grewe of it owne nature in their mawes, and as this pitch riseth vp to the highest partes of the Sea by reason of the lightnes therof, the Whales do deuoure it, thinking that it is a thing to bee eaten, and so men finde it in their Mawes. For if it were seed, it would be founde in other parts of their bodies, where it is natural to al beasts. In my tyme was taken a Whale, in the coast of the Canaria that had more then one hundred pound waight of *Amber* within him, and after

Simeon a Greeke author.

Amber congeled.

Amber found in the Whales Mawe.

that they killed many, and found none.

Whales of the Coast of the Amber.

They that come from the Flaminas say, that there bee Whales by those coasts, and that they have killed some of them, and found neither *Amber* nor other thing in their Guttes, more then fishes: & also in the young Whales which are very great, although they have killed them, that they found nothing in them. So that the Indians doe take and kill them with the greatest cunning that may bee imagined, which is after this maner. One Indian taketh a long cord, and strong, made with certaine gimes, and shippeth himself in a little Boate, and maketh towarre the Whale where he seeth him comming with his yong Whales, and goeth to one of them and leapeth vppon him, and casteth his snare vpon his snowte. The strong young Whale when hee feeleth this, he goeth downe to the depth of the Sea, & the Indian hampered fast with him, for they are great swimmers, and can abide long in the water: and this yong Whale as hee hath neede to breath, returneth vp to the height of the Sea. And in the tyme that hee commeth vp warde, the Indian carrying with him a sharpe wedge, and putting it through his nose where he breatheth, he striketh the wedge into him with his fist, in such sorte, that the yong Whale cannot cast it from him, and when hee commeth vpp on heigh, the Indian giveth him ayde, and taketh his boate, and goeth after the yong Whale, and as he cannot breath, he choketh him easily, and he commeth to the lande. It is surely a delicate and marvellous hunting, wherein they have so much cunning, that a great Lizard or Crocodil of xviii. foote, the most horrible and cruel beast that is in the Sea, one Indian doeth kill. Some say, that the *Amber* is made of certaine fruite growing by the Sea side, where Whales bee, and in the Moneth of Aprill and May, when it is in season, & of sweete smell, the Whales doe eate it, and of that the *Amber* is made, as if the fruite so eaten, would be converted into an o-

ther

ther thing then into blood and flesh. There bee many other opinions, concerning this matter what *Amber* should bee made of, which are confuted all: and it is to bee understoode, that it is a kinde of Pitche which springeth from Fountaines that there are in the depth of the Sea, in particular partes of it, as wee see there bee of *Petrolio*, of *Napta* of *Sulphur*, and of many other things, as in our Occidental Indias, of diuers other kindes: the best *Amber* is that which is most like to a red colour, the white is not so good, and the worst of all is the blacke.

which is best Amber.

Amber hath great vertues, and serueth in the world for many thinges, and so it is a substance of great price, for that which is good is worth at this day, three times the weight of the most fine Gold. For the contentment of man, and for the delicatenesse of the worlde, it serueth for many thinges: with it they make Beades, and fine perfumes, and odorous smelles, and water of Angels of most sweete smell, in diuers formes and fashions: with it they make gloues of diuers sortes, to make Dyes and liquors of most sweete and delectable smelles: it serueth for sweete drinkes, in diuers and sundry formes, which to reporte, would be a large processe.

The vertues of the Amber.

The medicinal vertues thereof.

In medicinal thinges the vertue thereof is greate, and it profiteth very much in our Medicines, for it entereth into the most principall matters of Phisicke, which are compounded in the Posticaries Shoppes, as well Electuaries, as Confections, powders, & pilles, preparatiues, Ointmets, plaisters, & many other thinges, that receiue great vertues therby: & of the name of it, there is made a confection called *Dia Amber*. The vertues which it hath in particular are great, and of great effects, for that with it are healed diuers and sundry diseases. And this the Arabians did teach vs for by of the Greekes onely Simeon, and Actio wrote a fewe wordes of it, and also Actuarius made the like mention of it:

it: Theſe three authors being Greekes, lyued after the tyme that the Arabiens did wryte, and they make ſome recyte of the Medicines, and thinges which they wrote of, wherof the ancient wryters made no mention: one of them is *Amber*, which the olde Phiſitions knewe not before the Arabiens, for they made no mention of it.

The complexion thereof. The vertue therof is to heale, diſſolue, & cōſume any maner of way, wherin it is applyed: For that the complexion therof is hot and dry, with ſome ſatnes, and it hath vertue to mollifie, & make ſoft, with other vertues that it hath beſides.

It cōforteth the braine & Sinewes. And being applied to the Braines, in the manner of an oyntment, and melting it with the Peſtel of a Mortar being hot, and mingled with the oyle of the flowers of Orenges, in this ſorte it eaſeth alway the griefs of the head, it comforteth the Sinewes, it diſſolueth any maner of colde which is in them, with a great prerogatiue and helpe, aſwel in the owne ſyme, as in making a plaiſter of *Aſpera Muſcata*, which is made of certaine compounders, that it be applied continually to that part.

What the ſmel of the Amber doth. Smelling vnto it in the peece, or making a Pomander of it, mingled with Muſke, and Lign'aloe, it comforteth the braynes, and openeth the vnderſtanding: in the one ſorte, or the other, being applyed vnto it, it maketh a good memorie, and helpeth the vnderſtanding that it may bee better and more perfite. And it is conuenient that wee vſe it more then women, for the hurte which the good ſmell doeth vnto them, which bee grieued with the Mother, for they ought not to vſe it, if there be not a deſcending of the Mother to the lower partes: for in ſuch caſe it were conuenient to ſmell much to it, for it cauſeth the Mother to ryſe vp to his place, with the good ſmell, taking ſome euil ſauour by the inferior partes. And ſhe that by ſmelling vnto it, it comforteth the harte, and maketh the Spirites valiant and ſtrong: and for this purpoſe it profiteth, being carried about one, and ſmelling to it, in the tyme of the

Peſtilence

Pestilence, and in corrupt agues, to resist the corruption, and malice of them, with the vertue and sweete smel thereof.

It is a marvellous thing to understande howe muche the *Amber* doeth profite and succour them, which be vide, in what maner or leyt soever they vse it: although with it excellent smel it comforteth the spirites, and the brayues of the head, yet it maketh thinne alle Flegmatike humours, which doe continually abounde. And some say, that the vse of it holdeth back age, and conserueth that it goe not forward, and it is good that such doe vse it in their meates, and in sweete smelles for their apparel and Chambers, and applied to the brayne and harte, and that they holde it to smell in their handes continually: and that it bee put into the wyne, wherewith they shall wash their handes and face, for it is a marvellous thing howe much it comforteth, and giueth strength, wherein I haue seene marvellous effectes, of they which are old and crooked, and doe vse it, shal perceiue what great ease it will doe them.

The Amber is a great remedy for the cōmon disease that is old.

In paynes of women.

In paines of women, it is a marvellous remedie, mingled with the Lode stone, and *Galbanum*, made in little plaisters layd vpon the nauil, to keepe the Mother in his place, and lay the cell of the paines of it. Chiefly by smelling to it continually, it profiteth women that the moother may come downe, and if it ayle by putting into it a Pease of Storax well, dissolued with ayle of *Liquid Amber*, it maketh it come downe. And being put into the mouth of the mother in woman which doe not bring forth children, lay the colowrs that is in them, it is most excellent. I vse to take this confection: which is compounded with Amber two partes, and the scraping of Iuory, one part ground small, bolle a parte of Lignaloe made into powder, and a little Muske: of the which make Pilles, and they will take three, that may way three pence, from three to three daies: applying moreouer the little plaister, which is spoken of, to the nauill, and

the vent into the mouth of the mother: surely it doeth profite much, the vniuersal euacuations, being made, and it must be vsed many dayes.

For the euils of the stomacke.

The *Ambar* profiteth much in the vlceales of the stomacke, and for the coldnes of it, if there bee a plaister made thereof, and of *Aloes Muscata*, and of Betonacke, after the maner of a byell plate, and laid to the stomacke: and likewise of the self same thing Pilles being made and mingled with wine, of sweete smell, and taken in the morning fasting. For it vilioseth windes, it taketh away any maner of colde which is in the stomacke, it helpeth digestion, it giueth appetite, and lust to meate, and this is conuenient for him that is colde of complexion, or for that which causeth the harte of the stomacke, that commeth of colde: and therefore it should bee conuenient for them that be old, and cold of stomacke.

For the euill of the harte.

It comforteth the harte, and healeth the vlceales thereof, principally if they come of windinesse, or of colde humors, being taken by it self, or mingled with Liquides or Pulse, in maner of potages, or pilles. For that the Pulse, as *Auerois* sayeth, comforteth more than all other sweete smelles that are in the worlde, for that the sweete sauour, and comforting smell thereof perceyueth more, then all other smelles. In what maner of wayes the *Ambar* is applyed, by it self, of with other things, in infirmities of the harte, it profiteth much applyed thereunto outwardly, and in any maner of soyte taken, it doeth comfort and strengthen, and dissolue any humour that is in the body.

Of them that be Melancholike.

I doe caule *Ambar* to bee ground, which being wel mingled with praliotie wax molten, and made into a thynne cake, and layde to the harte, doeth profite much in the euilles of the harte, chiefly if they come first of windinesse, Melancholie, or of any other caule whatsoeuer, so that it be not heate.

The *Ambar* is very profitable for them that be Melancholike

ghoſtlie, for it maketh them very merie, taking away the cauſes of the griefe, and diſſoluing the windineſſe thereof: which there are very many grieued with al: and vnto ſuch it is good to bee miniſtered, and to bee it after the maner of Phyſicke, mingled as we haue ſaide in the woundes: and alſo to bee it laide vpon the hart, and vpon the braines, and in meate, for ſurely I haue ſeene great effectes wrought in them that haue frequented it.

It rectifieth the ayre.

Where there is corruption of ayre, the *Amber* doeth rectifie it by it ſelfe, or mingled with things of ſweete ſmel, the place being perfumed with it, where men ſhoulde remaine, principally in the tyme of winter, and vnto ſuch as doe ſuffer colde Rewmes, in cold tymes: chiefly perfuming their kercheifes, wherein they ſleepe, with it, or with ſome mixture thereof, perfuming the Chamber likewiſe, for it is a marueilous thing to ſee the good woorke it doeth make.

For thē that haue the Palſey.

And likewiſe it doeth good to them, which haue the palſey, or weakeneſſe of Sinewes, perfuming themſelues with it, or with the mixture therof.

For them that haue the falling ſickneſſe.

Thoſe that haue the Falling ſickneſſe, by giuing to them at their noſes, when they bee in their traunce or *paroxiſmos*, the ſmoke thereof, it maketh to awake: and wearing it about them, & ſmelling to it continually, the traunce doth not come ſo quickly, nor ſo ſtrong. And vnto thoſe which ſuffer the diſeaſe of the Palſeye, by anoynting their head with it, and all the vpper part of the ſkull, it bringeth manifeſt profite: for that the Ambar is a thing that comforteth the Sinewes and braine, more then any thing that wee knowe.

The Amber doeth make dronke.

One propertie the Ambar hath, that bringeth admiratiō, and Simeon Secto a Greeke authour doeth reporte, that if any ſmell to it before her drinke wyne, it maketh him ſtand as if he were dronken: and if it bee put into the wine, it maketh him dronke indeede, in ſuch ſorte that a little

there wrought with Amber, couſtly ornaments &c. which I haue ſeene to appertaine to the houſe of a great Lorde of this Realme, where ſo vehemently, and continually, there hath a ſhrewe ſolde of Amber, as alſo ſhalte to call them mettes: and as a Letter there was Amber caſt into the fyre, and for that monſtrous vprore with it. Many other things there were to write of Amber, but becauſe I muſte not paſſe the limites of my purpoſe, I leaue as touche of them, and therefore, ſay that in the thirde parte I will declare that which I meane further to ſay of them.

The ende of the ſecond parte.

THE THIRD PARTE OF THE MEdicinall Hiſtorie, which treateth of the thinges that are brought from our Occidentall Indias, ſeruing for the vſe of Phyſicke.

Wherein there is mention made of many things Phyſicinall, that haue great ſecrets and vertues:

¶ Nowe newely ſet foorth by the ſayde Doctor Monardes, after that he had made the firſt and ſecond parte.

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THE THIRD

PART OF THE ME-

moirs of Peter, which pre-

cedeth the things that are brought
from our Credential Friars,
treating of the life of the
Hero.

Wherein there is mention made of many things
profitable, that your Grace Lectia
may peruse:

Some merely set forth by the
wayde Doctor Monardes, after that
he had made the first and second
part.

¶ Of the Cinamon of our Indias.

N the yeere of our Lorde 1540. Francis Pissarro prouided to make towarde his brother Gonsalo Pissarro gouernour of the prouince of Quito, & the Spaniards wēt thither with a good will, & they went also vnto the cōtrie that was called the country of the Cinamō, ys is an other prouince beyond Quito, and the Cinamon was much spoken of among the Spaniardes, for it was vnderstood of the Indians that it was a thing of great riches.

The history of the cōquest of the countrie, where the Cinamon groweth.

Gonsalo Pissarro departed with 200. Spaniards, and it happened to him ill in his iorney, for it was a sharpe countrie, & without vitaile, & with great trauel they came to that prouince called of the Indians *Semaco*, where the Cinamon groweth, which is right vnder the Equinoctiall line.

The description of the trees, and of the frute.

The trees which beare it, are of reasonable greatenesse, they carrie a leafe like to Laurel, they be al the yeere greene, and they wast lose the leafe, which is a thing common to all the trees of the Indias. They beare their fruite vnto the likenesse of a little Datte, that hath his Cup and fides as greate as a peece of eight Rialles of Silver, which is fowre shillinges, and some greater, it is of the colour of a darke tawnie, as well without as within, it is smooth in the inner parte, and sharpe in the vtter, in the highest part of the Cuppe it hath a stalke, whereby it hangeth in the tree, it is as thicke in the side, as a peece of eight Rialles of Silver, and the vpperwoll parte is fuller of bodie, and being tasted, it hath the same pleasauntnesse of taste that the same Cinamon hath, which they bring from the India of Portugall, and in like sorte there remayneth in the mouth

mouth the same sweete smell, and tast, that the same Cinamon of the East India hath, & there remayneth in the mouth the same sweete smell and tast, with some bytnesse: the selfesame it worth being grounde, respiring out from it the same smell which the most fine Cinamon hath. And in the matter wherein it is put, it geueth the same tast & sauour that the Cinamon of the East India hath. The trees haue a grosse rynd, but without tast, sauour or smell of the Cinamon. I cannot tell if the little inner rynd haue any, onely the rynde I haue seen with the fruite, as it is described: they say that the leaues beyng bouten, geue out some smel of Cinamon, onely the vertue, sweet smel and tast, as in the fruite, which is contrary to the Cinamon, that is brought from the Orientall Indias, for onely the Rynde of the tree is that which hath the sweete sauour and pleasant smell, as we all see. And true it is, that some is better and of more sweete smell and tast, then othersome is. For although that they sell all one sorte of trees, which bring forth the Cinamon, yet somehaue therinne thinne, and this is the best Cinamon, and where haue it grosse, and this is not so good: and therein it hath come, that there bee some which doe distinguish the Cinamon into diuers names. For one sort they call *Cassia*, and an other Cinamon, and an other *Cassia ligned*, and is all one kinde of tree, that bringeth them forth: but that the diuersity of the place bringeth forth one more fine then another, and so *Cassia* and Cinamon are al one, for that they differ not, but onely in the names, for all is Cinamon, thinne, and fine, and whereas you finde in ten *Cassia*, may be put Cinamon, and where you doe finde Cinamon, *Cassia*.

Cassia & Cinamō all one.

This our fruite that is called Cinamon, profiteth in Medicine for many thinges: beeyng taken and made into powder, it comforteth the stomake, and it dissolueth winde, it taketh away the euill smell of the mouth, & it is an important remedy for the griefe of the stomake, it is cordiall, it

Vertues which it hath in medicine.

maketh

maketh a good colour in the face, and Cassia in yeat meates is verie euen as Cinamon is, because it worketh the like effect, that it doeth: by taking the Powder of this fruite with wine, or water made for the nonce, it prouoketh the purgatiō of women. It is hot in the thirde degree, and drie in the first, but with notable comforting, by reason of the drie parts that it hath.

¶ Of the Ginger.

Don Francis de Mendoſa.

DOn Francis de Mendoſa, sonne vnto the vice Roy Don Anthony de Mendoza, did sow in the new Spayne Cloues, Peper, Ginger, and other spices, of those which are brought the Oriental Indias, and that which by him was begun, was lost, by reason of his death, onely the Ginger did remayne, for it grew very well in those partes, and so they bring it greene from the new Spayne, and other partes of our Indias, and some they bring drie, after the maner of that of the East India.

The description of Ginger.

The Ginger is a Plant which carrieth his Leafe like to *Lorio*, somewhat more narrowe, with the same greenesse: the Roote is as it seemeth, some greater then other, and when it is greene, it burneth not in the mouth, wherefore beeyng made small into peeces, it is put into Sallettes, for because it geueth them both tast and smell. They sow it, of the seede that it bringeth foorth or of the same little Roote, and of the one sorte and of the other it wexeth greate: and after the Roote is growen greate, they take it foorth, and drie it in the shadowe, where no moysture doeth come, for that is it which doeth corrupt him, and for this cause they bring it in drie earth and made in Conserue, although that here it may bee verie well made of that which is drie, burying the Roote at the foote of a place where many

trades doe growe, for there it wexeth soft, by washing it many times with hot water. and so leaving it in the water vntill it be soft, and after putting to it Sugar, it is made in Conserua as well as the greene.

They bring it in Conserua, and howe it is made.

This Roote hath greate vertue of *Aromaticall* smell and taste. and with a notable sharpenesse: it heateth notably, it is good for the stomake, and so it taketh away the griefe of it, when it commeth of a colde cause or windie: it worketh the like effectes that the Peper doeth, it giueth sauour, and sweete smell, and good taste vnto vyell meates, wherein it is put: it is a correcting vnto many medicines, for because it doeth correct, and vyelle them, and taketh away their malice, and so they doe mingle it with *Turbith* and with *Agarick*, for it correcteth them whereby they worke the better, it helpeth digestion and streng theneth the stomake, it doth corroborate the naturall heate, it geueth lust to meate where it lacketh in colde causes. This the Conserua doth very well, which being taken in the morning worketh these effectes, and also maketh a good colour in the face, and doth all the woorkes which the Peper doth, & so it is well neere of the complection and temperature thereof.

The medicinall vertues thereof.

6.

Of the Ruibarbe of the Indias.

The description of the Ruibarbe of the Indias.

They brought from the firme Lande, a peece of a root which is called their Ruibarbe, and surely it hath all the signes that the Ruibarbe hath, which is brought from Leuant.

It is rounde, the rynde is more like to blacke, the inner part is redde, and beyng broken it chaungeth somewhat white, it dyeth a colour like Safferon, it is bitter. I am desirous to knowe what leafe it carrieth, to see if it carrie a leafe which vnder this name. many in Spayne haue sowen muche, which calleth out certayne leaues like to *Romaza*, and so I take it to be a kinde

of

of it, for the seconde sorte doeth carrie a red roote: the leaues of this roote which I take to be *Romaza*, doe purge being sodden notably, muche more then the Roote, and so saieth *Dioscorides*, that all kinde of *Romaza* doth soften the belly notably.

The Rubarbe is an excellent medicine, and woorthie to be much esteemed, and very highly. They haue praysed it, all such as haue spoke of it. I speake of the purgative Rubarb, which we doe vse to purge withall, for it was an other sorte, which the Grecians did knowe. *Note.*

The Rubarbe is an excellent medicine, because it is geuen with all assurance, in all times & in all ages. It purgeth Choler principally, and Fleume, it comforteth the Liuer, and it is his life, it openeth opilations, it taketh away the Iaundise, and clarifieth the blood, and the vse of it doeth corroborate, and strengthen the spirituall members, & therfore it is geuen with all assurance, to them that haue any griefes of the heart: some of it being chewed in the morning, healeth any long & impostumate diseases of the Liuer, & of the Lunges, and of the inner members: and likewise the Dropsie & Timpany, and maketh a good colour in the face. It is hot and dry in the second degree, with some part Earthy, which giueth quietnesse and comfort. *The vertues of the Rubarbe.*

Of the Pinnas.

THe *Pinnas* are a fruite which bee most set by in all the Indias, as well of the Indians as of the Spaniardes, they are called *Pinnas*, for the likenesse that the Fruite hath to the *Pinnas*. And although they be smooth, yet they haue certayne markes in them which the *Pinnas* haue. Of fashion they are like to a Cup, of them, which be cal- *The description of the Pinnas.*

ke Emperiall, beyng abroade below and narrow about, and by the mouth of them there groweth out certayne Buddes, which are his Lames, which cause him to shewe verie faire, and these Buddes are sowen, and of them growe the Plantes, which carrie the *Pinnas*, and one Plant carrieth not more than one *Pinna*, in the highest part therof: it groweth greene, and as it ripeneth, it turneth yealowe. They take from it the Rynde, which is verie thinne, for to eate, that which it hath within it is white, and softe, and melteth in the mouth, with a very good taste, and sweete sauour: saueing that it hath many small kernels rounde about it, which it is needefull that you cast from you when you eate them, which are of a Purple colour. The smell thereof is like to a kinde of Quince, and where there is a *Pinna* rype, he smelleth like to a Quince ouer all the House where he is.

The vertues thereof.

They take them to bee good for the stomake, and likewise for the heart, and to restore the appetite lost: it is a generall fruite in all partes of the Indias, and much esteemed. They are to be eaten at the beginning of meate, & they vse to eate them in the hot after Noones: for they say that they do refresh: they are cold in my iudgement: they brought two sorts of them, the one byte, & the other in Conserua. The byte did serue for no other purpose, but to see the figure and the forme of them: in Conserua, they haue a good taste, although somewhat sharpe: they ought to be made in Conserua when they are greene.

Of the Guaiauas.

The description of the tree which doth carry the Guaiauas.

They brought me from the firme Lande the seede of the Fruite which is so muche esteemed by the Indians, as also by the Spaniardes, which they call *Guaiauas*. The trees which carrie this fruite are of a reasonable greatnesse, they cast out their bowes dispersed,

disperſed. They carie a leafe like to the manner of Laurell, the flower of it is whyte, according to the faſhion of the flower of Oranges, ſaving that it is ſomewhat greater, it is of a ſweete ſmell. This tree yeldeth much fruite, wherſoever it be ſowen, and doeth multiply and ſpred ſo much abrode, that they take it to bee euill for the grounde where it groweth, for that in many paſtures the people doe looſe the ſeeding of their cattle by reaſon of them. And they weue themſelues one togither with an other like Vypers: the fruite which they carie is like to our Apples, of the greatneſſe of a Pippin, it is greene when it begineth firſt to appeare, and as it ripeneth, it turneth yealloww. In the inner parte it is whyte, and in colour ruſſet, and being cut, hath foure places deuided, where it hath the ſeede, which is lyke to the ſeede of Peniers, being very harde, and of colour tawnie, al the ſtones within haue no karnel, they are without any ſauour. And to eate theſe Apples, they pare them from the Rind, the fruite is hollowe, and of good digeſtion when they be greene they are giuen to them that haue the Laske, for they reſtraine and binde much, and when they bee very ryppe, they make the belly very laxatiue when they bee of a good ſeaſonable age. They are good rolled for them that be whole, and for the ſicke, for beeing ſo rolled they are more healthfull and better, and of pleſanter taſte. And the beſt of them growe in trees which are tilled. The Indians vſe the leaues in ſeething, with the which waſhing their feete that are ſwollen, they cauſe them to abate, and the inner parts of the body being ſtopped or epilated, being waſht with this ſeeting, doe wonderfully ſtate. It ſeemeth to bee a colde fruite, and therefore they giue them rolled to them which haue hot Agewes. It is a very common fruite in all the Indias.

Of the Cachos.

The description of the Cachos.

Also they did sende mee the seede of a plante or hearbe, which the Indians doe much esteeme, which they cal *Cachos*. The *Cachos* is an hearbe very reddish in colour, it carieth a rounde leafe & thinne, it casteth out a fruite like to a *Berengena* of Spayne, where the seede doth growe: it is very small, and of a Russet colour, it hath a taste without any sharpnesse, onely in the mountaines of *Peru* this hearbe is found.

The vertues therof.

The Indians doe much esteeme it, for the medicinal vertues that it hath, it maketh one to pisse well where the lack of Urine is, it doeth expell the Sande and Stones, which growe in the reines. And moreover they say, that the use of it doeth breake the stone from the bladder, if the Stones bee salt, that they may bee dissolued, with taking very little quantitie of it, and of this they haue so many examples, that they cause mee to marueil at it; because I thinke that the Stone in the bladder cannot bee expelled, but onely to cut it out is the remedie, for that no Phisicke can dissolue him. They say that taking the seede grounde with some water, made for the purpose, causeth it to bee cast out in Clay, and being come forth it resteth to be congried, and turneth it selfe into a stone.

Historie.

Only to a young man I saue this happen who had a stone in the bladder, and I being certified of it by the Maister Surgions that had cut him, and of the accidents which hee had, caused him to bee caried at the beginning of the Sommer, unto the Fountaine of the stone, and in two monethes after that hee was there, hee came whole from thence, and brought in a paper all the clay which hee had voyded from him at times, being of stone dissolued into peeces. We will leaue the seedes, although very little, onely to see the effect

brought

brought by them, which as they say is in a cuntrie to ward, and if it be true, we will tell of it.

Of the flowres of blood.

HOwbeit a frend which they brought me from the *Peru*, maye to see the fairenesse thereof, then by any Medicinall vertues that it hath. The hearbe commeth to bee of the height of three spannes, litle more or lesse, howbeit it casteth out straight with certaine round leaues, very greene and thinne, in the midst of the howes there groweth a flower being peallish, very high in colour, and onely it beareth fine leaues, and in the middest of every leafe there is figured a knappe of blood, so red and so firmely kindled in colour, that it can not be more. This flower hath at the foote of it a stalke very long, which commeth out a good space from the flower. It is a flower very beautifull, which doeth adorne gardens, & it groweth very well of the seede, or of the plante, and being tasted, it hath the same sauour and taste that the *Mastuerso* hath: it is notable herbe.

The description of the hearbe and the flower.

A rinde of a tree for the Rewme.

AMongst the thinges as they sent mee frō the *Peru*, there is a thicke rinde, which seemeth to bee of a great tree, and being tasted, hath a sharpnes of salt with some bytternesse: the trees growe at the side of a riuer, where this rinde is taken of, which is twentie and five Leagues from *Lima*, and they are not sounde

founde in other partes of the Indies, but onely there. The tree is after the fashion of the Olme, as yeelding the greatnes, as in the leafe. The Indians when they feele themselues laden with Reumes, or haue the Cough, or any paynes of the head, they make powder hereof, of the rinde of the tree, and take it in at their noses, and it causeth them to purge much as them, and with this they clense themselues of the euil: which we haue oftentimes inuented, by taking the powder in at the nose, and it maketh them to purge notably. It seemeth to be more then hot in the seconde degree.

The vse thereof.

Of the Paral.

The vse thereof.

IN the same Riuer where groweth an other tree, which the Indians call *Paral*, which tree is lesser then that were haue spoken of before: the Indians vse it made in ashes mingled with soape, it taketh away any maner of inueterate scabbe in the head, howe grieuous soeuer it bee, as well those which growe in the head, as in the bodie: as also it taketh away the markes of the sayde scabbes in seuen dayes, being neuer so olde. Whether they sent mee a litle of the wood, wherewith the Ashes are made, that we might make experience of it.

Of the Paico.

THey sent mee an herbe which in the *Peruan* they call *Paico*: they bee verie small leaues after the maner of the leaues of Planten, of that making, and greenesse, and as they come vp they are verie thinne: and being tasted, they haue a notable bitying, so that thereby they seeme to bee verie hote. And being made into powder and ta-

ken

ken in wyne, they take away the griefe of the stone in the kidneis, which commeth of windinesse or cold causes: and being sodden and made into a plaister, and laide vpon the griefe, they take it away also. The vertues thereof.

An hearbe for the euill of the Reines.

Likewise they sent mee another hearbe, which profiteth much in the euill of the reines, when it commeth of a hote cause. The Iuyce mingled with the ointment of Roses amongst it, and one of the leaues or more, if it bee needful, laide vpon it, is good for an inflamation, the iuyce thereof being put, and it profiteth much, for it doth resist the inflammation, and mittigate the payne. The leaues which they sent me, bee lyke to small Lettice, with the same greatnesse, and being tasted they are of an euill sauour: it seemeth to be some hearbe notable colde. The vertues thereof.

¶ Of a fruite which groweth vnder the ground.

They sent me from the *Peru*, a fruite very good, that groweth vnder the earth, and very faire to beholde, and of a very good taste in eating. This fruite hath no roote, nor doeth produce any plante, nor plante doth produce it, but that it groweth vnder the ground as the *Turmas* doe groin vnder the earth, which are called the *Turmas* of the earth. It is of the greatnesse of halfe a finger rounde, and rounde about it is wrought with a very fayre worke, it is of a bay colour: It hath within it a little kernel, which when it is dry, maketh a sounde within, lyke to an The description of it.

Almonde: the rinde of it is tawny, and somwhat white, parted into two partes lyke vnto an Almonde. It is a fruite of goood sauour and taste, and eating of it, it seemeth that you eate Nuttes.

Where it groweth.

This fruite groweth vnder the earth, in the coast of the River of *Maranon*, and it is not in any other part of all the Indias. It is to be eaten greene and dry, and the beste way is to roste it. It is eaten alwaies after meates, as fruite eaten last of all, because it dryeth much the stomache and leaueth it satisfied, but if you eate much of it, then it bringeth heauinesse to the head. It is a fruite in great reputation, as wel amongst the Indians, as the Spaniardes, and with greate reason, for I haue eaten of them, which they haue brought mee, and they haue a good taste. It seemeth to be a temperate fruite.

Of the fruite called Leucoma.

It is like to Chestnuttes.

They brought mee likewyse a fruite of a tree which the Indians call *Leucoma*, which is like vnto a Chestnutte of these of ours, as wel in colour as in the greatnesse, as also in the whytenesse that the Chestnutte hath. It seemeth that within it is another thing. I did not breake it to see what it was, because they brought me but twoo of them, the one I haue sowen, and the other I haue set to sowe at an other tyme. This fruite doeth beare a tree of much greatnesse, for it is of timber strong and harde, it casteth forth the leaues lyke to *Madronno*, which is a roode berie, growing in the Mountaines of Spayne. This fruite seemeth to be eaten, for that they say it is of a good taste, & good for the laske, because it is very dry: they say it is a temperate fruite.

Of

Of the Beades stones to waſhe withal.

They ſent mee a little Cheſte made of Coyke full of rounde beades ſtones and blacke, of greate beautie, ſo that they ſeeme to be made of the wood *Ebanus* and they bee a fruite which a ſmall treee beareth, beeing more crooked then ſtraight, after the manner of hypers: and it carieth a round fruite as great as a Nut, couered with a certaine fleſhineſſe cloſe therevnto, which being taken away, there remaineth a round Bead ſtone, and ſo rounde that it cannot be rounder, of blacke colour, moſt harde, that it can not be broken. *How is the fruite.*

This fruite ſerueth in place of Sope, in ſuch ſorte, that twoo or three of theſe with hotte water are of more effect to waſh withal, and to make cleane cloathes, then one pounde of Sope: and ſo it rayſeth the ſome, and worketh al the effectes that Sope doth, and ſo they proceed waſhing by litle and litle, vntil onely the Beadſtone doe remaine, which is that which this fruite is folded on, & al are peaced throughe: and there are made of them Beades to pray vpõ, which ſeemeth to be made of *Ebano*. They dure a long tyme, for as they are Beades ſo hard, that they breake not: this fruite is ſo bitter, that neither beaſt nor byrd commeth too it, for the bitternelle thereof. I haue ſowen ſome of the Beades, and they haue growne, and they caſt out from them faire leaues very great. I truſt that they wil bring forth fruite, for nowe the plants are very litle, but in tyme I hope they wil yelo it. *Sope.*

Of the Crabbes of that Country.

Hiſtorie.

A Gentleman which came from the firme lande certified mee, that having had certaine continuall Agues in that countrie, he came to be in a conſumption, and was counſailed to goe to certaine Mandes, which are betweene *Puerto Rico* and the *Margarita*, for that there is in them greate quantitie of Crabbes, and they are the beſt of the worlde, becauſe they are maintained by Pigeons Egges, which goe thither to lay, and of the yong Pigeons that are there, & that he ſhould eate no other thing but theſe crabbes ſodden, and he was healed very well: and although he had eaten much fleſhe of Popingeies for that purpoſe, they did not him ſo much good, as the Crabbes did: and in them that are conſumed, they haue a great property, as *Auerroes* ſaith, and not only they profit ſuch by manifeſt qualitie or degree, but alſo by their particular propertie which they haue, for the ſame purpoſe.

Of the Cardones.

Becauſe I ſhoulde ſee the ſtrangeneſſe of this Hearbe which is the *Cardones* of the greatneſs of a torche of eight ſquare, and wreathed like vnto it, they brought them vnto me. It hath a Medicinal vertue, that being newly beaten in a Pooter and put into Sores, it healeth and ſoldereth them forthwith. And well neere I my ſelfe had neede of it, for this purpoſe, for that one of the thornes that it hath, did pricke me. They are ſtrong as Needles which did hurt mee. It ſeemeth to be a ſtrange hearbe.

The medicinal vertues thereof.

Of an hearbe for ſuch as are broken.

They

THey sent me a little of an hearbe, and by reason it was so vile it came small broken in peeces, so that the figure of it could not be seene, which they wrote was marvellous for them that are broken, whether they bee children or men that have that kinde of griefe, and in those partes they have it for a sure thing, and it is vsed by one Indian, by applying this hearbe greene, vpon that which is broken, being men or children. And it maketh thereupon a certayne binding very strange, without neede of any maner of Wyich, made for the purpose, for they may goe so fast and so swift being bound therewith, as though they had a paire of Wyches, as one told me that had byn healed of the like disease, with the hearbe, and with the maner of byndyng. I have understood that if the maner of binding be as good as this man speaketh of, it is sufficient to heale without the hearbe, or any thing els, by reason that I saw a man of *Cordoua* which healed all persons that were broken with onely the byndyng that her made of them, without vsing vnto them any maner of wych. And this is certayne, that there be some here that were healed and cured by him.

Of the Veruaine.

ALso the same Gentleman wrote vnto me from the *Peru*, that in the Riuers of the Mountaynes of that Countrie neere vnto them, there groweth a great quantitie of *Veruaine*, like vnto that of Spaine, with the which the Indians doe profite themselues in their cures, for many infirmities, and in especially against all kinde of poyson, and for *The vertues thereof.*

by ſuch meanes that there hath beene growen them a maſell, or the like thing.

Hiſtorie. I ſpake heere with a Ladie which came from the *Peru*, and ſhe certified me that having beene many yeeres ſicke, and being in cure with many Phiſitions, ſhe went to an Indian, that was knowen to bee a man that knewe muche of herbes, unto whom the Phiſitions did put themſelues in cure, & hee gaue her to drinke the iuyce clarified of *Vermaine*, which ſhee her ſelfe made, and within a ſixe dayes after that ſhee had taken it, ſhe caſt out from her a worme, ſhee ſayd it was a hearie ſnake, of more then two ſpannes long, and verie greate, and his taple was gnawen, and after ſhe had caſt him out from her, ſhe was well and whole. And ſhee counſelled a Gentlewam which was in the *Peru*, that was continually ſicke to take it, and he tooke it in the morning with ſugar, for ſo ſhe had taken it, becauſe of the bitternelle that it hath, and he caſt out a great number of long and ſmall wormes. and one like to a white long girdell, and ſince that time hee hath very well his health. And this ſhee counſelled other perſons which were ſicke, to doe, that had ſuſpicion, to haue wormes, and with the vſe of the ſayde iuyce they caſt from them many, and they were healed. And it was ſo certainly, and ſhee ſhewed me a ſeruaunt of hers, and it was ſayd that according to the greenouſnes of a diſeaſe, which her had, there was geuen vnto him certayne thinges of witchcraft, and with the iuyce of the *Vermaine* that he tooke, he caſt by vomite many thinges out of his ſtomake, of diuers colours, and it was ſaid that it was that wherewith he was bewitched, which being caſt forth, he remayned whole, and of that which toucheth witchcraft I will ſpeake what I haue ſeene.

Wormes.

Witchcraft

A notable hiſtorie. I ſawe a ſeruant of Iohn *de Quinatua Dubnas*, beeyng *Aburgalet*, who did caſt out at his mouth in my preſence a greate bundell of heare, of a browne colour, very ſmall, and

beg

her haw in a paper wyse then twise as much, which her had cast vp two houres before, and he remained as though he had cast vp nothing at all, more then the alteration that her had. to see, that he had cast vp such stuffe.

John Langius an Almayne Phisition, and verie well learned, saith that he sawe a woman that complayned much of payne in her stomake, who cast out many peeces of glasse, and peeces of Earthen platters, and of fish bones wherwith she remayned whole. *John Langius historie.*

An other case like vnto this *Benevenius* speaketh of in his book *de morbis mirandis*, but that which I do most marvel at, was, that a labouring man suffering great paines in his belie, so that no medicine could profite him, did cut his owne throate with a knife, and after that he was dead, they opened him & found in his belly great quantity of heare, the like whereof he that I have spoke of did vomit, with many other peeces of yron. These things I do attribute to ỹ works of the Diuel, soy that they cãnot be reduced vnto naturall causes. The Tetuaina is like that of Spaine, yall the yeere it is greene. *Benevenius historie.*

Of the Mastuerco.

THere an hearbe brought from the *Peru*, which they call *Mastuerco*, it is a little hearbe, & doth carry certain small leaues that are round, which beeing beaten in a morter, and the iuyce of them put into any maner of wound, doth refresh, consolyt and heale, curing it soundwich, and the vse of it is not more nor lesse then the vse of the *Tabaco*, in wounds which be freshly made washing them with the iuyce, and laying the beaten leaues to them, and being taken it seemeth that it is notable hot. *The vertues.*

Of the small wild Lettice.

Likewise

It taketh away the toothache.

LIkewise they brought mee from the same parties an other hearbe, which they call wilde Lettice: the leaues bee like to Lettice, the colour is a sadde greene, it hath vertue too take away the Toothache, receyuing the seething which is made of the leaues, and holding it in the parte where the griefe is, and putting a little of the iuyce in the tooth, which is greeued, for so it taketh away the paines, & ỹ leaues which are stãped, after the iuyce is taken out, must be laid vpon it, & being tasted it is most bitter. It seemeth to be hot in more then the first degree.

Of the licour which is called Ambia.

The medicinall vertues thereof.

IN a great Cane they sent me a Licour which springeth out of a fountaine that is neere to the Sea side, it is of the colour of honie, & as thin, the smel is like the *Tacamahaca*, they say and also they write, that it hath great medicinall vertues, chiefly in the healing of olde vlceres, and those which come of colde causes. It taketh away the paines in any parte of the bodie, proceeding of colde or of windinesse. It taketh away the colde in what part soeuer it be, it doth comforte and dissolue any maner of swelling, and it worketh all the effectes that the *Tacamahaca* and the *Carana* doe, and so they vse it in those parts, in steede of them: you may not touch nor handle it with your handes, vnlesse you haue them wet, and wheresoeuer it be put, it sticketh fast, that it cannot be taken away, vnlesse it be washed with long time. They sent me this little for a shew, because they doe esteem it greatly, & therfore they sent it as a thing very precious. It seemeth to me hot in the third degree, with notable clammines.

¶ Of the tree that sheweth whether one shall liue or die

IN the yere of our Lord, 1562. Whē the Earle of *Nieba* was in the *Peru*, he had there a gentlewomā wᵗ was married that serued him, & her husband waxed sicke of a grieuous disease, & an Indian of great reputatiō seeing her to be in much sorow, saide to her, if she would know whether her husbande shoulde liue or die of that disease, he woulde sende her a Bowe of an hearbe, that shee should take in her left hand, and hold it fast, for a good while: and if he should liue, then she shoulde shewe much gladnesse, with holding the Bowe in her hande: and if he should die, then she should shew much sadnesse. And the Indian sent her the Bow, and she did as he had willed her to do: and the bowe being put into her hand, she tooke so much sadnesse and sorowe, that she threw it away from her, thinking that she should haue died thereof, and so he died within a fewe daies. I was desirous to know if that it were so, and a Gentleman of the *Peru* that had beene there many yeeres, did certifie me and sayd that it was of truth, that the Indians did this with their sicke people. It hath put me in admiration, and in much consideration.

¶ Of the Granadillia.

The description of the Granadillias.

FRom the firme Lande they brought mee certayne Fruites which are herbes which they call in the Ilis of the *Peru* where they grow, *Granadillias*, and this name the Spaniards did giue them, for the likenes & fashion that they haue to our *Granadas*, which wee call

Poungarnades, for that they are well neere of the same greatnesse and colour when they are rype, saving that they haue not a little crowne, & now they are vyp, they seeme within that the seed is like to the graines of Peares, somewhat greater, for they are all full of little graines, very sayre, and thew very wel, they are white within, and without any sauour. The Plant that this fruite beareth, is like to Ivy, and so it runneth vp and clingeth faste too any thing that is neere to it, wherefoeuer it be set: it is faire when it hath fruite, for the greatnesse it is a particular Hearbe, and onely in one place it is founde, it casteth a flower like to a white Rose, and in the Leaues it hath figures which are signes of the Passion of our Lorde, that it seemeth as though they were payntes with muche care, where the Flower is more particular than any other that hath beene seene. The fruite is the little grapes, which we haue spoken of, and when they are in season they be full of Licour, somewhat sharpe, and all full of seede, which are opened as one doeth open an Egge, and the Licour is to bee supped vp with greate contentment of the Indians, and of the Spaniardes. And when they haue supped it vp, many do not feele paines in their stomakes, but rather they soften the Bellie. They seeme to bee temperate, with some moysture.

How it is a plant.

It is a marvellous flower.

Of the herbe of the Sunne.

THIS is a notable Herbe, and although that now they sent mee the seede of it, yet a fewe yeeres past we had the herbe here. It is a strange flower, for it casteth out the greatest Blossoms and the moste particulars that euer haue beene seene, for it is greater than a greate Platter or Dishe, and hath diuers colours. It is needefull that it leane to some thing, where it groweth, or els it will bee alwayes falling. The seede of it is like to the seedes of a Pellon, somewhat greater, the flowre

The description of the flower.

doth turne it selfe continually towardes the Sunne, and for this cause they call it by that name, as many other flowers and Herbes doe the like: it sheweth maruellous faire in Gardens.

Of a gumme that is taken out from vnder the grounde.

IN the *Collao* beeyng a countrie of *Peru*, there is a Prouince which doeth not beare any Tree or Plante, because the grounde is full of Gummes, and from this Grounde the Indians take out a Licour, that serueth them to heale many diseases, and to take it out they vse it in this manner.

They make of the Earth certayne Sellernes very greate, and set them vppon timber, or Canes, and vnderneath they put a thing, that may receiue the Licour, which commeth out of them, and they place them in the Sunne, and with the heate and strength therof, the Gumme is melted or the licour which the Earth hath, and the Sellernes remayne without any Licour, which profiteth too make fire of, for in that place there are no Trees, nor any other thing to make fire of: and it is an euill light, for it casteth out blacke Smoke, and an horrible smell, and for all this, seeyng they haue no other thing to make fire of, they take a paynes with it. *How this licour is taken out.*

The licour which commeth forth of it, profiteth for many diseases, and especially when they depende of colde, or colde causes. It taketh away any griefe of the sayde cause, and all swellinges which come thereof: they heale with it woundes, and all the euilles which the *Carana*, and the *Tacamahaca* doe heale. That which *The vertues thereof.*

they ſent me, is of a red colour, ſomewhat darke, and it hath a good ſmell.

Of the Bezaar ſtones of the Peru.

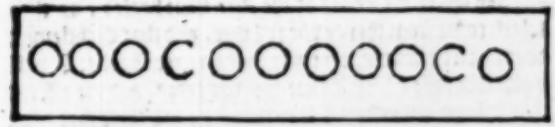
ALthough in the ſecond parte I treated of the *Bezaar* ſtones, that haue been founde in the mountaines of the *Peru*, for that they haue beene ſent me by the firſt diſcouerer of them, the beſt of as many as from thoſe partes haue come, yet I would ſay in this thirde parte ſome thing of them, which he ſent me for knowledge, ſaying: that becauſe I wrote of them they had knowledge of them: and the booke which I wrote of them, was the guide to finde and diſcouer them, as we haue ſayd, as he ſheweth by his letter, which we haue ſet in the ſecond parte,

Thoſe which hee ſent mee too prooue bee verie excellent in their coullour, making, and greateneſſe, whereof I haue broken ſome, and finde them as excellent as thoſe of the Eaſt India: and ſo they prooue in pouder, or in one little graine as the other doe, and in coullour well neere they are the ſame. Truth it is, that thoſe which haue this qualitie and goodneſſe, and haue all the qualities that the *Bezaar* ſtones ought to haue which are fine, ſhoulde bee thoſe that are taken out of the beaſtes, that are ſedde in the Mountaynes, for thoſe which are taken out of them that are bredde in the playne groundes, are not ſo good, nor haue any Medicinall vertues, becauſe the Beaſtes are not mayntayned by thoſe healthfull Hearbes, whereby theſe ſtones are ingendered, for as they bee Beaſtes and chewe that which they eate of the iuyce, that proceedeth from the herbs, the ſtones are ingendered. Which thing that Gentleman gaue well to vnderſtande, who was the firſt diſcouerer

of

of them, who did see where they lay, and were hyed within the beast, and with his owne handes made the Anatomy of him, and wrot vnto mee that the *Bezaar* stones are growing in those beastes, after the manner of a garde made of flesh, of the length of twoo spannes, little more or lesse, and of three fingers breadth, which is ioyned neere vnto the Mawe of the inner parte, and in the garde the stones are set in order one after an other, like vnto button holes, in a coate, in this forme.

Where these stones do growe.



How they are set in order.

And they open that garde of flesh being closed, and take out the stones, that surely it is a maruellous thing to see, what Nature hath created there, for our health & remedie of our euils. And as I haue vnderstoode, that these which are brought from the East India, be founde after the same maner, so I speake the truthe, for they bring very many which are false, that amongest one hundred there are not to bee founde tenne that are true, and their writers of the East India doe confesse, that there be made many indeed which are false.

The people of the East India take them out also of a certaine kinde of Goates, that bee for the most parte redde as ours be: they are the best stones which are take out of ỳ cattel, which goe in the Mountaines of *Persia*: and likewise they take them out of other Goates, that goe in the playne Countries of *Malaca*, and these are not had in such estimation, nor haue the goodnesse nor the vertues that they of *Persia* haue, because those Goates of *Malaca* doe serue for cattell to bee eaten, and they be not maintained by healthful hearbes of the mountaines, as they that

They of the Oriental Indias.

goe on them are: the lyke is in our Occidental Indias: for thole which are brought vp in the Mountaines of the *Peru*, haue the stones fine and true, which haue the marueilous Medicinal vertues, and they that are in the playne grounde, are like to thele of *Malaca*, that goe in flockes as cattel do, which serue for the Butcherie, and out of thele they take many stones, but they are without profite, because they are not maintayned by the healthful heardes of the mountaines, as we haue laide.

Note. If I would set downe heere the greate effectes and the diseases which the stones of the *Peru* haue healed, as they which come from thence doe tell mee, and that Gentleman doeth write vnto me, it would make a great booke. I will write that only which I haue experimented, and the effects that I haue vnderstoode they worke, and thole that haue past by my hands, whereby al credit may be giuen vnto the, as a thing certaine, seeing that there is experience made of them, with al assurance and truste, that they may so be vled.

The medicinal vertues which they haue. Our Occidentall *Bezaar* stones haue great vertues, principally they remedy many persons, which be sick of the harte. For the which I haue giuen great quantitie of them, that haue beene brought mee, and they haue wrought marueilous effects, in so much that many persons which did suffer soundings, by taking it away from them, were deliuered from death. It must be giuen when they doe sounde, a before it come, taking it in the morning fasting, with Role water, if the partie haue great heate: if not, then with the water of the flowers of Orenges, the quantity of foure graynes euery time: made into powder, in all kinde of venom, it is the most principal remedy that we know nowe, and that which hath wrought best effect, in many that haue beene poysoned, which haue taken it as wel for venom taken at the mouth, as by bytings of venomous wormes, which are ful of poyson. It doth truly a marueilous and a manifest worke, vnto them

For soūdings.

In al kind of venom.

that

that haue dronke water standing in a stinking lake, beeing infected with beastes or vermine which are full of poyson, & being swollen immediatly after that they had dronke it, who by taking this stone twoo or three tymes, are remedied, as I haue seene thē after this hath happened, whole and well. *They that haue dronke euil water.*

In Pestilente Feuers I haue giuen it many tymes, and surely it doeth extinguithe and kil the malice of them, which is the principal thing that the Phititions shoulde procure in the lyke diseases. For although it take away the cause, and withdrawe the putrefaction, yet if it doe not extinguish and take away the malice, the cure is neuer at an ende. For that is it which killeth, and doth the principal hurte, and where there are certain spottes in the body like to Flea bytinges, which appeare in the like feuers, the *Bezaar* stone of our Indias doeth worke a maruellous effecte. Of those which they haue brought mee, I haue spent the most parte, giuing thē in the like diseases, and surely they haue remedied many with maruellous successe, & that wherin some of them haue bene spent by me, hath bene in soundings: and surely I haue seene in these stones the effects so greate, that it seemeth a thing of wonder. And especially I haue seene these cases more remedied in woork then in mē. It is a maruellous thing to be take, & it hath wrought manifest effects, & where there is aMelācholike humor, it doth repaire it much, & doth in it & in al things which do result of it, a great worke, be it vniuersal or particular, in the head, or that which they call *Miracbia*, and also in them that haue the leprosis of the *Arabians* or *Elephantiasis*, of the Greekes. It doeth profit much in Scabbes, in Itchings, in Obscurinesse, and in all partes of the body, that are infected, it maketh a very good woorke, and doth remedie these euilles manifestly, for that this stone hath propertie to heale them. I haue geuen it in quarterne Agewes, and although it take not away the quarterne: *In Pestilent Feuers.* *Note.* *In Melancholike humors.* *In Leprosie and all infection of the body.*

In quartane Agewes.

terne: yet it taketh away the accidentes of it, the fatnesse & lothnesse, and the griefe of the harte, which in these Feuers are common. Surely they feele with the vse of it notable profite, in all long and importunate diseases. I do geue it, & they finde profite in it, chiefly those which stand in feare, of any malice of disease, or windinesse, whatsoeuer it bee. For I haue seene, that in this it hath a greate propertie, and of this it commeth, that it is good to cast into pourges, some graines of it, that if the Pourge doe carry venemous qualities, it may rectifie them, and amende them, and if not, it giueth force, and strength to the harte, and they worke the better. In the oriental Indias they haue a custome to purge themselues twyce euery yere, and especially the noble people of estimation, and after they haue purged themselues, they take euery morning fasting foure graines of the *Bezaar* stone, with Rose water, or with water made for the purpose, and they say that this doeth conserue their youth, and strengthen the members, and preserue them from diseases: and it is a good vse, for it cannot choose, but doe them much good. For Wormes they geue this Stone with most happy successe, and surely I haue giuen it to many people, and especially to Children, and Popes, that are tormented with this euill, and I haue seene such workes as are not to be beleeued, if they were not seene. I geue it by it selfe, and also mingled with this powder, in this forme.

In long euils.

A custome of the Orientall Indians.

Powders to be mervelled at for the wormes, and al kindes of them,

I doe take hearbe *Lumbrigera* the waight of twelue pence, the seede of *Santonico* the waight of sixe pence, the horne of a Harte burned, and the seede of *Verdolagas*, and *Carlina*, of euery one the waight of three pence, and the *Bezaar* Stone of the *Peru*, the waight of three pences of these things: let there be small Powder made, and let them bee wel mingled. These Powders are marueilous and of greate effect, to expell Wormes, and very much experimented in many people, and they haue wrought in this case

great

greate effectes, and they muſt be giuen in the morning faſting, as to the Phiſition ſhal ſeeme good, according to the age of him that ſhall take them, vſing ſome Medicine of Milke, and Sugar two houres after they bee taken. And vnto children being ſicke of it, wee geue this ſtone mingled with milke, and without it, if they doe ſucke, and it doeth a marueilous worke vnto them that be in peeres, by it ſelfe, or mingled with other thinges appropriated for the diſeaſe. Inconcluſion, we geue this ſtone in al long diſeaſes, and importunate, where the ordinary medicines haue not profited, in which it doeth manifeſt profite, and if it doe no profit, yet it can doe no harme.

Of the Fig trees of the Peru.

FIgge trees being caried from Spaine to the *Peru*, haue increaſed ſo wel in that Countrie, that there is great plentie of them, where they carry many and very good Figges, of all ſortes. And you ſhal vnderſtande, that in that countrie there are certaine kindes of Vermyn, which are called Spyders, and whereſoeuer they bee, they doe ſpinne, and make Nettes as they of Spaine doe. Theſe kinde of Vermyn bee greate, and ſomtime lie as great as Orenges, and they are ſo ful of poyſon that with one ſtinging they kill, vnleſſe there bee vſed great remedie. And if it bee long tyme without remedie, and that the Poyſon goe vp to the hart, there is nothing that can bee done that will beneſite, but he muſt die without remedie: and by this there is founde a remedy in the Figge trees, which is a marueilous thing, that as ſoone as the Indians or the Spaniardes doe feele themſelues bitten by this euill Spyder, they goe to the Figge trees, and put vnto it the Milke which commeth forth of the Leaues of them, two or three times to the place that is bitten, and this worketh ſo great effect, *Spyders.*

thitherwards doth it which is so perfumed, with the venome that the Vermine doo cast into the fyre, and the accidents he remitted which they suffer, to wit, great griefs and soundings, remaining only to heale the place bitten, and as it is little, so it healeth forthwith, although they procure to keepe it open a long tyme. And Gods will is, that at all tymes this remedie should not lacke, for the Figge trees neuer loose their leaues, throughout all the yeere they are alwayes greene.

Of the Coca.

The description of the Coca.

I Was desirous to see that herbe so celebrated of the Indians, so many yeres past, which they call the *Coca*, to the they sow and till with much care, and diligence, because they vse it for their pleasures, which may well speake of. The *Coca* is an herbe of the height of a yerd, little more or lesse, it carieth leaues like to *Arrayhan*, somewhat greater, and in that it sets there is marked an other leafe of the like figure, with a line very thinne: they are softe, and of colour a light greene, they carry the seede in clusters, and it commeth to be red when it is rype, as the seed of *Arrayhan*, when it is rype. And it is of the same greatnesse, when the herbe is seasoned, that it is to be gathered, it is knowen in the seede, that it is rype when it is of some reames like to a blackish colour, and the herbe being gathered, is put into Canes and other things, that they may dry, that they may be kepte and caried to other partes. For that they cary them from the high Mountaines, to other places, as march hath

to be solde, they barter and change them for Mantelles, and Cattel, and Salt, and other things which runne like money amongst vs. they plant the seede in *Almacigas*, and from that they take them vp and set them in other places. into Earth that is well laboured or tilled, and made conuenient to set them in by their lines and ouer, as we do set here a Garden of Beanes, or of Pease.

The vse of it amongst the Indians is a thing generall, for many things, for when they trauell by the way, for need and for their content when they are in their houses, they vse it in this forme. They take Cokles or Oysters, in their shelles, and burne them and grinde them, and after they are burned they remaine like Lyme, very small grounde: then they take the Leues of the *Coca*, and chewe them in their mouthes, and as they chawe it, they mingle with it some of that powder made of the shelles in such sorte, that they make it lyke to a Paste, taking lesse of the Powder then of the hearbe, and of this Paste they make certaine small bottles rounde, and lay them to dry, and whē they will vse them, they take a little Ball in their mouth, and chawe it, rowling it from one place to an other, procuring to conserue it all that they can, and that being done, they take another, and so they goe, doing it al the time that they haue need, which is when they trauell by the way, and especially if it be by waies where is no meate, nor plentie of water. For the vse of these little Balles taketh the hunger and thirst from them: for they say that they receiue substance therby, as though they did eate meate. At other times they vse them for their pleasure, although they labour not by the way, and they vse the same *Coca* alone, chewing it & tolling it in their mouths, from one side to another, until there be no iuyce remaining in it, and then they take another. *The vse of it.*

Whē they will make themselues sporte, and bee out of iudgement, they mingle with the *Coca* the leaues of the *Note.*

Tabaco, and thinke them all together, and goe as they were out of their wittes, or as if they were dronke, which is a thing that doeth giue them great contentment, to bee in that sorte. Surely it is a thing of great consideration, to see howe desirous the Indians are to be depryued of their wittes, and to bee without vnderstanding, seeing that they doe this the *Coca* with the *Tabaco*, and al to this end, that they would be without vnderstanding, and haue their wittes taken from them, as wee sayde in the second parte, when wee treated of the *Tabaco*.

Of the diuers colours of the grounde.

A Marueilous thing it is, and well to be considered, the diuers colours of the grounde which are in the fieldes, in the countries of the *Peru*, for the looking a farre off you shall see many partes of grounde of diuers colours, which seeme to bee clothes of diuers colours layde to dry in the Sunne: for you shall see one parte of the grounde Greene, and an other White, and straight an other yealow, and whyte, and blacke, and red, and of other colours, all which are Mineries of diuers things. Of the blacke I can say that they seeme vnto a little that there with Inke make Inke, which being cast into water of hym there is made there of very good Inke, wherewith one may wryte very well, but it is somewhat blewe, which maketh it of a better shewe.

The red grounde hath beene a thing of great riches, for that which hath beene taken out of it, for it is a Mynery most excellent, of which is made quicke Siluer, and there out is taken such quantitie of it, that there are caried to the yeare into Spayne, Shippes laden with it, which is a riches

Quick siluer.

so

so greate, that it is not known vnto the Indians. It serueth them for nouther ale then to mingle it with certain gummes, to paint themselues withall, which they vse to doe when they goe to their warres to shewe themselues gallant, and fierce. Euery day they discouer in those countries great Mineries of metals, & such like things, for they haue found out a mountaine of Oker, & a myne of Allom, & an other of Brimstone & many other things which they doe daily discouer.

Of the Casany.

Casani is bred in the Indias.

The description of the hearbe and the fruite.

Haue caused them to bring me from *Saint Hip Domingo* a leafe of that plant wherof they make the *Casani*, and they brought it me. The *Casani* is the bread, which the Indians so many multitudes of yeeres haue maintained themselues withall, and doe yet maintaine themselues, & likewise many Spaniardes. It is made of an herbe that the Indians doe call *Yuca*, which is of fiue or sixe spannes of height, it carrieth certaine Leaues open, spreade abroade like to the fingers of an hand, and euery one carrieth seuen or eight points, they are alwayes greene, they are set in a ground well tilled, of peeces cut of from the same plant, the fruit is after the maner of grosse Turneps, they are of colour Tawnie without, onely in the body, for within they are white, & they pare them to vse them: and of this fruite they make Breade in this sorte.

How they make bread of the fruite.

They make it cleane from the Rynde, and grate it in certayne Graters, which are made of Medies, and being so grated they put it into a sieue of palme, & vpon it they hang things of waighe, which are great stones, which make the iuyce run out of it, and being well pressed it remaineth as Almondes beaten: they cast this into a playne fryeng panne of

Earth,

Earth, that they have put to the fire, and there they harde it: and make it like to a little cake of Egges, turning it from one side to an other, and after it is well harded, it remayneth like a Cake, of the thicknesse of a peece of Siluer of foure shillinges, or little more, which they lay in the Sunne, that it may dye, and these Cakes they vse for Breed, which are of muche substaunce. These Cakes continue long time without corrupting, and they bring them in the shippes which come from those parties, into Spayne without being corrupted, and serue for Biskot vnto all the people. It eateth as a thing sharpe, and so it serueth, and they lay it to soake in water, or in broth, or in pottage, for after this manner they serue themselues better with it, then to eate it dye. It is needefull to haue a vessel with water, for to soake it in.

Note the marueiles of the wyne.

It is a marueilous thing of the wyne which commeth out of this fruite, which is spoken of, that if any Man or beast doe drinke it, or any part of it, incontinently he dieth, as with the most strong venome that is in the worlde: but if this wyne doe seeth, and hee consumeth the one halfe, and so let out the smoke, it serueth for very good Vineger, and it is taken as if it were made of Wine: and if you seeth it vntill it be thoroughly purged and thicke, it serueth for Honie, and becommeth sweete: you may see how much the Deuill maydeth in these thinges, seeing that of mortal hee maketh, it maketh meate, and healthfull drinke. And I will say an other thing which bringeth admiration: that all the Arbore of Coyne, which groweth in the firme Lande which is like to that of *Samto Domingo*, which they call *Cocoar*, is healthfull, and the Fruite thereof is eaten and the Water that commeth of it is drunke, without hauing any venemous qualitie, and that of *Samto Domingo*, howsoeuer it be eaten and the wyne thereof vnles it be sodden, it killeth. Also that the disposition of the place is so greate a cause,

reaule, that that which is healthfull and allowable sustenance in the firme lande, the same is mortal venome in al the Ilandes: as *Columela* writeth of the Pearche, that it was venome most mischeevous, which in *Persia* did kil men and being brought into Italy it lost that malice and properties that it had to kill, and geueth vnto vs health, and a sweete taste. *Columela.*

Howsoeuer it be, hauing in the Indias so much Mayes, and so common in all partes thereof, I would not eate *Casani*, seeyng that the Mayes are of as good substaunce as our Wheate, and in no parte hath eyther venome, or poyson, but rather is healthful, and maketh a good stomake. There is bread made of it, as of the *Casani*, for they grinde it, and with water they knede it, and in a Frying panne of Earth they bake certayne Cakes, which they make of it, and it must be eaten freshe, assoone as it is made: for beyng dry, it is sharpe and troublesome to swallowe downe, and doeth offende the teeth. *Mayis* *Bread of Mayis.*

The *Batatas*, which is a common fruite in those Countries, I take for a victuayle of muche substaunce, and that they are in the middest betweene flesshe and Fruite. Trueth is, that they be vnpleasant, but that is taken from them by rosting, chiefly if they bee put into fine Wyne: there is made of them Conserue very excellent, as Marmolade, and small Porselles, and they make Potages and Broches, and Cakes of them very excellent: they are fubiect that there be made of them any maner of Conserue, and any maner of meate: ther be so many in Spaine, that they bring from *Velez Malaga* euery yeere to Seuill, tenne or twelue Carueles laden with them. They be sowen of the same Plantes that are sette, the smallest of them, or peeces of the greatest in the Earth that is well tilled, and they growe very well, and in eyght Monethes the rootes woxe very grosse. so that you may eate of them: They be temperate, and beeyng rosted, or otherwise dyest, they soften the Belly, *Batatas,*

and

and beyng rawe, they are not good to bee eaten, because they are wyndie, and hard of disgestion.

Of the Canes which are good for the shortnesse of breath.

They bring from the newe Spayne great Canes, of a Cane that are couered with in & without with a certain gimme, & to me it seemeth that it is mingled with the iuyce of *Tabaco*, yt is heauy. It seemeth that the Cane is annointed, & as a thing that clingeth fast, it is chaunged wel to the said Cane, and it is of a blacke colour, and beyng hard it clingeth not, they kindle the Cane at that part where the gumme is, and the other parte of it they put in the mouth, and they receiue that smoke, and with it they cast out from them all fleumme and rottennesse, that is in the breast; and this they do when they finde themselues greeued with the shortnesse of winde, so that they be all ready to choke. I haue seene it done by a Gentleman, who is much payned with it many times, and receiueth by it great profite: and did it first with the *Tabaco*, taking the smoke of it, and it brought to him the like benefit. And for this cause, I say, that it seemeth, to carry with it the iuyce of the *Tabaco*, mingled with the one and with the other. It is done with al assurance, for that we do see it experimented with manifest assurance in many.

For faintnesse or shortnesse of breath.

Some beeing sicke of the shortnesse of breath, that com frō the Indias, with it I haue seene expel, & cast out this rottennes, by taking a little *Tabaco* green, & chewing the iuyce of it, th although it be lothsome, it doth them much good to expell the rottennesse & fleumes, which are retained within the

brests

hyrsted, so that they be lightened with it notably. It is a marvellous thing, the greate vertues, and sundrie and diuers effectes that they doe discouer of the *Tabaco*: for besides that which I haue written of it in the second parte, of the marvellous vertues therof, I determined to make further triall of it, as I haue vnderstood, and seene since that time.

¶ *Of the Carlo Sancto.*

IN the second parte wee entreated of the vertues of a Roote, that then they had brought from the newe Spayne, which they cal *Carlo Sancto*, & now in these ships they haue brought it, with great veneration and estimation: and the roote is called *Indica*, and they hyng written many vertues of it more then they are woonte too repoyte of the Rolemarie. Nowe that which hath beene experimented, and seene since that I wrote of it, I will speake, of this Roote, which being made into Pouder, geuen to women that newly brought Children, who for euill keeping haue taken greate colde and be numbe, it profiteth muche to prouoke them to sweate, and maketh them remayne cleere: it profiteth muche geuen with Wine, or water of the floures of Dyenges, vnto them that haue a harde labour. There was a Frier which had paynes of the Stomake, and no tast of his Meate, but had an euill breath, and much windynesse, and all did proceede of colde that hee had taken, and little natural heate. He sodde of these Rootes in water at his discretion, as the water of the *Sarcaparilla* is sodden, and so he dranke it continually, at dinner & supper for a long time, and it did so well with him, that he amended his stomake, and increased the heate of it, whereby hee did digest, and consume his meate very well, and cooke from him his euill breath, and consumed the windes, and in ta-

The vertues thereof.

Historie.

For the that be broken.

king of this water there followed a remedy not thought of, which was, for that he was broken many yeres, & did weare continually about him a Bitch made for the same purpose, and he left it not of in a long time: but hauing vsed the water two moneths, he found himselfe whole and well, and so he is now well without any feeling of it.

In the seething of this roote, washing your mouth therewith, it strengtheneth the Gummes, it keepeth the teeth from wayne eating, and if you haue any teeth wayne eaten, it suffereth them not to procede forward. I haue experimented many yeres to cause the mouth to be washed continually with the equall partes of vineger of Shrubbes, and water of the small heades of Roses, that surely if it be vsed to wash the teeth and gummes therewith continually, it preserueth them from eating of waymes, and if there be any, it pulleth not forward. which thing I haue experimented and vsed in many, for many yeres.

For the teeth. Note.

Of the stone for the Mother.

How it is a stone.

THey bring also from the newe Spaine a stone which they say doth profit much for the euil of the mother. it is a blacke stone and very smooth & waighty, for the most part they are long & round. It is a great thing that they report this stone doth, for that a Lady of great countenance and credite, certified me that she put it to her Mouth, and it clung fast to it, and she hath found therwith manifest profit, & so haue others say that haue vsed it in like sort. When they take the paines, they be well neere choked with it, & in laying to the stone, it teacheth it selfe marueilously, and if it lie so continually, it neuer commeth vnto them. The credite that I geue to the thing, is the experience that is knowen of it.

Of

Of the Canafistola in Conserua.

HAd desirous to see the leafe of the tree, that the *Canafistola* beareth, & the flower ẏ it casteth out, seyng that here wee haue the fruit so knowne: & so they brought me the leafe, & the flower dyp. The leaf is like to the leafe of a Peare tree, the flower is very little, & white, of fine leaues, and although it be dyp it hath some good smell. Of these flowers come forth those great Canes of the *Canafistola*, so knowen of all people in the worlde. And there are caried from this our Citie many ships laden of it, and before it came from the Indias, the *Canafistola* was brought from Egypt, to Alexandria, and from thence to Uenice, and from thence it was reported to all places, and now they bring it from *Santo Domingo*, and Saint *Iohn de Puerto Rico*, vnto this Citie, and from thence it is reported through all the worlde. For that of our Indias is taken too bee better, and of better smoyke then that of *Leuante*. Of that little flower so small, are produced those Canes of *Canafistola*, that some of them are foure Pannes of length: from the time that they spring, and come to the greatnesse that they should haue, they are alwayes greene, and in taste of much sharpenesse, as the Berries called *Agarronas* be when they are green, after they are growne as greate as they will bee, they waxe ripe, and then they are reede, and they come to be blacke, and the more blacke they bee, the fuller of Hony they are, and more ripe. And the Canes that are not very blacke but somewhat like to reede are not ripe, insomuche that the most blacke, and the smoothest, and the weightiest are the best. Of the flower, as wee haue said, there is made Conserua of two sortes, the one beaten with Sugar like Sugar of Roses, and the other of the whole flower sodden in Sugar, the one and the other is verie good Conserua; keeping no

The leafe & the Flower of the Canafistola.

Conserua of the flower.

ken from three to thre Ounces of it, it purgeth well and eaſily, and euen as it is good to take, ſo it is good to worke, for that I haue purged many people with it, and it maketh a very good worke, and purgeth without payne. One thing they doe euill in thoſe partes, which is, that they neuer bring them hither made with good Sugar, if they come ſo, they would be the better, and of better taſt. They doe purges for delicate people, they euacuate the ſame humor that the *Canafiſtola* doth. Of the Canes of the ſmall *Canafiſtola* there is made an other Conſerua verie good, which is an excellent purge, and delicate: for they take the ſmall Canes, which are growing of a ſmall time, and ſeeth them in Sugar, and with the ſeething and the ſugar, is taken from them the thirpeneſſe and the vnneſſe which they haue, and they are made tender and ſoft, and of a very good ſauour. Theſe being taken, make a very good worke, and purge without griefe or moleſtation, and without all accidentes and ſtinkneſſe that purges are vſed to procure, for that they are full of good taſt, at the taking of them, and light of working. They are geuen from two Ounces to three, I haue geuen them many times with very good ſucceſſe, and haue taken them being ſicke, and they haue wrought verie well with me. Of theſe Conſeruas they bring hither euerypeere from *Sancto Domingo*, and *Puerto Rico* many Barreles full. The *Canafiſtola* that is perfect and rype, is the moſte excellent Medicine for to purge withall, of as many as haue been knowne to this day, and that doeth his worke beſt in that which it ſeruеth for, and with moſt aſſurance, as it is well knowen not onely to Phiſitions, but alſo to all the world, and doeth his worke without the hurtes and accidents which other Purgatiue Medicines are vſed too doe, and it is a generall Medicine, and amongſt them that are called diuerſe, is the moſt diuerſe of all, whoſe vertues and properties wee haue treate of particularly, in the firſt part. And that which we

Of the Canes in Conſerua.

haue

haue spoken here, which beeing to generall in all of the leaues, and flowers of it, which they haue now brought mee.

One thing I would they should be aduertised of, that when we are commanded to giue *Cassiafistula*, to lighten and soften the belly, and that the common maners maybee obserued downe, is ment that they shoulde take it a final tyme before meate he eaten, at the most halfe an houre before, for the meate being mingled iointly with it, worketh with it, and in this order it maketh a very good worke, and purgeth very well, without paines: which is not done with that which is taken any long time before meate, as two or three houres before, as now many doe vse it, for that the meate being digested, it maketh an ende of working. Further it is a thing without strength and weake, it goeth al into vapours, and so heateth it selfe abroade throughout al the body: if it tarry long, it is conuerted into meate, and substance, which I haue seene by experience many perres wherein I haue practised, that alwayes as I gaue it halfe an houre before meate or the most, it maketh a good worke, and if it be giuen many houres before meate, it purgeth, and euacuateth little. Concerning mingling of medicines, which doe purge, with the meate, *Hipocrates* treateth of it in many partes, and *Galene* in his Commentaries. And trueth it is, that when we will that the *Cassiafistula* should not euacuate, but that the vapours should be spred abroade by the veines, and all the body, wee giue it many houres before meate, and then not working, it performeth the effect that we haue spoken of.

Of the Balsamo of Tolu.

THey newly bring now from the Prouince which is betweene *Carthagena*, & *Nombre de Dios*, which the Indians call *Tolu*, a Balsamo, or licour, that is the best thing, and of greatest vertues.

what trees they are whereof it is gathered.

of so many things as come from thence. They gather it from certaine trees, which are after the manner of little Pines, which cast out many bowes to all parts. It carrieth the leafe like vnto *Algarroua*: al the yeere it is greene, they are the best which grow in a fatte grounde well tilled.

How it is gathered.

This Bellamo the Indians doe gather by way of incision, making certaine cuttes in the rinde of the tree, for it is so thicke and fat, that they set notwithstanding it, neere vnto the roote, certaine little vessels like vnto dishes made of waxe, which is in that country blacke, which they take out of Hiues, that certaine blacke Bees doe make in the chappings of the ground, it hath not been brought much of this Mayz into Spaine, and the most spent in Toyches, but it was forbidden that none of it should be spent for the smoke which it cast from it, had so euill a sauor, that it could not be suffered. They vse vile this waxe in matters of Medicine, for thereof were made Cerosiathes, which wrought very good effects, in mitigating griefs of any euill cause, it distilleth ship matter of sweetnesse, and worketh many other good effectes. Of this waxe the Indians doe make vessels like vnto a spoone, and set them close to the tree, that they may receiue the licour that commeth out of it, by the places where the cuttings are made, and from thence they carrie it into their dwelling: and it is wonderfull that it be done in spite of great heate, that the cuttinges may cast out the licour, and in this sorte lykewise, there sweateth out of the toppes of the same tree some licour, and it is lost because it is so little, and falleth into the grounde: in the night time there commeth forth none.

Black waxe.

This licour, or Bellamo is very much esteemed among all the Indians, and is of greater value, and with the woorke wroughte which therewith are done, and the diuersities being learned, and by saying the great wroughte which it maketh.

heth, they haue brought it hether, as a thing of great estimation, and such a thing as they buy there for a great price: and they haue reason so to doe: for one of the best things that hane come from those parties, which haue here brought for Spaine, is this Ballamo, which seemeth to be better then that of the newe Spaine, and in it selfe appeareth to haue more vertues.

The colour & maner of it.

It is of an Albome colour, very neere lyke to a thing that is gilt, it is not very thinne, nor very thicke, it clyngeth fast where soeuer it bee layde, and it hath the taste and sauour sweete, and although it bee taken, it maketh not any hurtfulnesse, as the other Ballamo doeth: it hath a most excellent smell, lyke to Limons, insomuch that where soeuer it bee, the good smell thereof giueth great contentment, and it can not bee hidden, for a little of it smelleth much: and if you rubbe your handes therewith, there remayneth a maruellous smel. The woorkes thereof are excellent and very great, for that it is licour which is taken out by suction, as they tooke out the oile of the Ballamo in Egypte: and for all those vses for which that was good, this of ours is as good.

The woorkes & effectes of this Ballamo.

How they cure with it.

It healeth all fresh woundes, consolyding the partes, and ioyning them without making any matter, and without leauing any signe of them. The superfluitie that is in the wound must be taken away of what soeuer it be, & washed with wine, & layed wel in the lippes & parts therof, and then the Ballamo laid to it, when the colour ysse is out of it, and forthwith a double linnen cloth vpon it, wette in the same Ballamo, and so bounde that the lippes goe not a sunder, and keeping diet, and vsing letting of blood if it be needful, and not vnbinding it vntill the fourth day; and they shall finde the wounde consolyded, except that there bee any accident, which causeth it to bee vndone by hope. And when the cause is such, that it requireth to bee vnbounde

euery

euery day, by putting the wette Linnen cloth in the Ballamo, it will be healed: for the vertue of this Ballamo is to cause that there be no matter engendered in the woundes, and especially this Ballamo doeth profite in woundes, where there hath beene cuttinges of bones, taking them out that haue beene diuided one from another, and not touching the rest, for that the vertue of the Ballamo will caste them out, and hauing so done, will heale the wounde. One of the thinges wherein this Ballamo worketh greate effectes, is in woundes, and ioyntes, and in cuttinges of Sinewes, & in all pricherly in all theis kindes of woundes it maketh a mattelesse thynge, curing and preseruing them from extreame colde, and from running together of Sinewes, that they remayne not lame. The woundes which doe penetrate, are healed with this Ballamo, being mingled with whyte wyne, and spouting it into them, and after three houres taking it out again. This with the same in woundes by pricherly, once euery day, vntill they may get with a conuenient bene. It is also this Ballamo much to be applied, where haue beene giuen ayl blowes, by thrustinges, and for wrythes of Surgerie, where is no notable inflammation, which being taken away with the Medicines, that are conuenient for it, the Ballamo may then be vsed.

In diseases that belong not to Surgery.

In euilles which belong not to Surgerie this Ballamo doeth profite much, as in him that hath the shortnes of breath, by taking a fewe droppes in whyte wyne it profiteth him much: it taketh away the griefe of the heade, cleaning of a colde cause, and a little plaister being laide vpon the griefe, and wette therewith to the Temples of the heade, taketh away all runninges by theis partes, and in especially the euilles of the eyes, and Rewmes that runne into them, hauing layde to the foreparte of the heade, and it must be good and hot. It taketh away the paynes of it, and comforteth it, and remedieth the Palsie. Some that haue beene in a Consumption

haue

from bed it, taking some droppes in the morning, licking them out of the Palme of the hande, and they haue felt notable profit. And it maketh cleane the head very wel, it is good to take some droppes with *Aqua vitæ*, hot, before any maner of colde in a Quartayne Ague, or of a long importunate tertian Ague, annointing with the same Ballamo, mingled with Oyle of *Rudæ*, the Temples of the head, good and hot before the colde doeth come. If with the Ballamo they annoint themselues from the mouth of the stomacke to the Nauil, it comforteth the stomacke, it giueth a lust to meate, it helpeth digestion, it dissolueth Windes, it taketh away the paines of the stomacke, and it worketh farre better these effects, if the halfe of the Ballamo be mingled with another halfe of Oyle of Spike *Nardi* compounded or simple, and so it is better applyed. There is great experience of it in the Indies, for Swellinges that are in the maner of Dropsies: and mingling it with ointment, dispositiue of equal parts, and annointing the belly therewith, chiefly the parte neere þ Lunges, there are seene wrought therewith great effects: it dissolueth any maner of swelling or hardnes that is in any parte of the body, and being laide vpon any paine that commeth of a colde cause, although it be of long continuance, it taketh it away, bringing it to be so smal vntil it fal of it self, the same it doeth wheresoeuer is any winde. And if it bee in the belly, or in any parte of the body, wetting a Linen cloth hot in *Aqua vitæ* of the best, and applying it to the place, where the griefe of the Stone is, and mingled with Oyle made for the purpose, it maketh a great woorke, it taketh away the paynes of the Sinewes, and when they bee shronke together, in a very hot weather, rubbing them with it, it dissolueth them. The euil called the *Lamparones* that are open or shutte, it healeth. Many other effectes this maruellous licour worketh which I haue not knowen, but these which I haue knowen I doe manifest to al the worlde, that they may

take profite by so marueilous a Medicine, which hath so many vertues as your hone hearte, and euery day the tyme will discouer other greater.

The ende of the thirde, and last parte.

The Table of the thinges that theſe three bookes doe contiine.

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Of the Caranna. fol.4.
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Of the Liquid Ambar and the opie thereof. fol.6.
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Of the Sarcaparillia. fol.15.
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Of the Peper of the Indias fol. 20.
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A

Booke which treateth *of two medicines moſt ex-*cellent agaynſt all Venome, which are the *Bezaar* ſtone, and the Herbe *Eſtercontra*.

Wherein are declared their marueilous effects & great vertues, with the manner how to cure the ſaid venoms, and the order which is to be vſed for to be preſerued from them.

Where ſhall be ſeene greate ſecretes *in medicine and many experiences*.

Newly compyled by Doctor *Monardes of Semll*,
1574.

Tranſlated out of Spaniſh into Engliſh, by Iohn Frampton.
1580.

T D

¶ To the Right Woorſhipfull, *Maiſter Edwarde Dier Eſquier*,

John Frampton wiſheth increaſe of all woorſhip with perpetuall *felicite*.

FInding heretofore, Right Worſhipfull, my former tranſlation out of Spaniſh into Engliſh, of the work of Doctor Monardes of Seuill, treating of thinges of the Weſt Indias, to be ſome thing painful to me, not before accuſtomed in Tranſlations, in tongues ſo farre differing in phraſe of ſpeech: I was forced to cut of, and to leaue three Bookes of the whole work vndone, dedicated vnto three honourable Perſons whereof the firſt booke doeth ſhew as well the great and rare vertues of the Bezaar ſtone of the Eaſt India againſt poyſon, hot, or colde, as alſo his woonderfull force againſt the plague and peſtilence, and many other diſeaſes: as hath in olde time beene written by the moſt excellent Phiſitions, and as Doctor Monardes and others the learned of this our time nowe in this age finde by preſent proofe. The ſecond of theſe three bookes doeth open the vnſpeakeable vertue in phiſicke of yron and ſteele, and how all the diſ-

ſeaſes

eaſes of the bodie from the toppe of the head to the ſoale of the foot may be cured by the ſame, ſo as no drugge in the worlde is thought to be comparable to the ſame. The third booke ſheweth the miſchiefes that growe by drinking of drinkes whot, and what Benefite doeth followe by drinking our drinkes colde, &c. And Sir, finding many thankfully to take my ſayde former ſimple trauell too you heretofore dedicated: and your Woorſhip aboue all deſert of my parte too recompence the ſame, and beyng earneſtly and often exhorted, by the lerned Phiſitiō Maiſter Doctor Hector Nonez to tranſlate theſe ſaid 3. Bookes alſo, the remanent of Monardes works, & to make my Countrymen of England Partakers of the benefit of the ſame, I tooke it in hand, as inflamed with the great commendations that this Learned Man made of the ſayde three Bookes, and eſpecially of the Booke treating of the benefite of yron and ſteele in phiſicke. And hauing now thus finiſhed the whole work, I dedicate the ſame to your woorſhip, as to the man to whom I am moſt bound, and that doeth of many beſt deſerue the ſame, requeſting you too take it in good part & to beare with the baſe doing of the ſame. And calling to remembraunce of what moment in ſomtimes A man of value may be to a common Weale, and howe common in the worlde the practize of poyſon is, & what malice raignes now among men, & how needful it is that ſome kind of perſōs ſhould feare & prouide for the worſt, and

and weying that by our Perſian merchants and by other meanes the Bezaar ſtone this great Iewel is brought into the realme, and may be compaſſed in this our tyme for a litle money: And withal, weying that Iron and ſteele be things tending ſo much to the cure of al diſeaſes, and bee the natural home commodities of England and ſuch as are commō, and that are both eaſily and cheaply to bee had by euery poore ſubiect, I haue the rather for the ready benefit that might enſue, taken the diſpatch of the tranſlation in hande with purpoſe no longer to keepe the ſame out of print: and ſo I moſt humbly take my leaue, from London the xv. of Iune. MDLXXX.

Your worſhips moſt bownden
Iohn Frampton.

¶ *To the right excellent Ladie the* Duches of Bejar, Marquesa of Ayemontey and of Gibraleon, Countesse of Benalcasar and of Banares, *Lady of the townes of Burguillos, Capilla, and Cursell* and their iurisdictions, and my very good Lady, Doctor Monardes your Phisition, wisheth health, &c.

Vch as are accustomed to write any works, right excellēt Lady, dedicate the same to some great a Prince, or Lorde, that it may be found of him with more respect and with better wil. So I most excellent Lady haue three reasons to doe this: the one, by reason your excellency is so great a Princesse, & the other, because I am seruant to your excellencie, and that by your meanes I had knowledge of the Bezaar *stone, and of the herbe* Escuerçonera, *of the which I meane to treat in this booke. The which are twoo things of great importance & very necessary for the life of mankinde, seeing that they cure and heale so many and diuers diseases, as in the proces of the worke shalbe seene. And seing that by meanes of your excellencie I attayned to the ful knowledge of these twoo things: euen so I doe dedicate them to you, that by meanes of the fauour of your excellencie, al the great vertues and marueilous effectes of these twoo notable medicines may be knowen: and they shal take in good parte the good worke and labour that herein hath bin taken. The which I desire your excellencie to receyue, as of a seruant that desireth to employ his lyfe in the seruice of your excellencie, as also procureth that yours may bee encreased very many yeeres.*

The booke which treateth of two medicines most excellent against al venom, to say, the Bezar stone, and the herbe *Escuerçonera*. Wherupon are written diuers marueilous effectes neuer newly compyled by Doctor Monardes Phisition of Seuill.

Linie very much complayneth in his booke of the naturall history, saying that al thinges in this life are contrary to man, and that only to beasts nature is a mother. For there is giuen them strength and instinct of nature, whereby they knowe, howe to choose that which is good, and eschewe that which is euil: whereas Man only, being left destitute thereof, not knowing what is conuenient for himselfe, neither shunneth or annoydeth that thing which doeth anoye him. Which if he bee not taught to knowe, or of his owne vnderstanding bee doeth not weigh, it commeth to passe that hee suffer many troubles, and that sodainly there happeneth vnto him an vnfortunate ende. And amongst those mischiefes wherein he standeth so often in danger, & which euery houre hang ouer his head, those things which bring him soonest to an ende, and which woorke him most hurt, are the venomes which are founde in many little hearbes, and in diuers mineralls, and in many kindes of vermin. Besides those which the malice of men hath inuented against themselues, there are many which by nature are in plantes, trees, stones, and vermin or Beastes: so that man can haue no cause to bee proude of his owne dignitie, but rather may

bewayle him herevf: in that ſo little a Hearbe can offende him, and ſo ſmall a fruite or ſtone may deſtroy him.

Againſt al theſe venomes as well in general as in particular, the Phiſitions as wel Greekes as Arabiens & Latiniſtes wrote effectual remedies as wel generall as particular. Amongſt the which they put one in practiſe, that in tymes paſt was had in greate eſtimation, and taken for a preſent remedie, for the greate vertues and merueilous effectes, which it wrought againſt all venoms and accidentes thereof, which they called the *Bezaar* ſtone. But as tyme is the diſcouerer of all thinges: ſo is it the deſtroyer and conſumer of euery thing: for in hauing bene hid ſo long from vs, wee knewe no more what the *Bezaar* ſtone was, then as if it had neuer beene: and the name thereof was ſo ſtrange and vnknowen vnto vs, euen as the Townes in Scitia. Time it ſelfe willing therefore againe vnto vs this precious ſtone hidden from vs ſo many yeeres, not onely diſcouered the ſame vnto vs, but ioinly therwith hath deſcried vnto vs an hearbe, which hath the lyke vertues and effectes againſt all manner of venom, which hearbe is called *Eſcuerconera*, hauing bene diſcouered but a fewe yeres paſt to our exceeding great profit and commoditie.

The hearbe Eſcuerconera.

And becauſe theſe twoo thinges, to wit, the *Bezaar* ſtone, and the Hearbe *Eſcuerconera*, bee ſo lyke in operation, and haue ſo many and the ſelfe ſame vertues againſt venom, that I determined to wryte of them both together, and to ſhewe the proper vertues of theſe twoo thinges ſo excellent in medicine: it is needfull firſt to knowe, and therefore treate of the venomes as a beginning of the wooke; and to declare what Venom is, and the cauſe of ſuch as haue taken Venom, and then the remedies thereof, and howe they may bee preſerued from them: and therefore we will treate firſt of Venom, for that it

will

will ſerue not a little for the intent of that which we minde to write of the *Bezaar* ſtone, and the Herbe *Eſcuerconera*.

Venom is a thing, which beyng taken at the mouth, or applied outwardly, doeth ouercome our bodies, by making them ſicke, or by corrupting of them, or by killing them: and this is founde in one of theſe foure thinges, in plantes, in mineralls, in beaſtes, or in mixtures, the which worketh their effectes, either by manifeſt qualitie, or by hidden propertie, or both. Theſe venoms partly doe kill vs, partly we vſe them for our profite, and bodily health, and partly the people of auncient time did vſe them for a remedie againſt their great labours. That which doeth offend vs as well in generall, as in particular, *Dioſcorides* in his ſixth booke of his hiſtory of plantes doeth treate of very exactly, putting in generall theſe remedies, and in particular, that which is conuenient for euery one of them: and the ſame did other Greekes, Latiniſtes, and Arabians, which are to be ſeene, who will more particularly know of them. *Dioſcorides.*

Theſe did write of many Medicines, with the which euery one may preſerue themſelues from poyſon: for the malice of mankinde is very great, and many haue procured for their intereſt, and reuenge, not onely with venome to offende and kill the common ſorte of people; but alſo Emperoures, Kinges, great Princes and Lords, the which in how much more high eſtate they are appointed and placed, ſo much the more daunger they are in.

And many notable men of the olde Writers fearing this, did compounde many and diuers Medicines, that by meanes of them they might not bee hurte by venom or venomous thinges that might be geuen them. As for example, the Emperour Marco Antonio did vſe ſuche thinges, who fearing to be poyſoned, tooke euery morning a little Triacle and Methridate. Sometimes his confection Methridatica, other times certayne Leaues of Rue, with Nutres and Figges: and ſo they did vſe the like medicines becauſe they *The Emperor Marco Antonio.*

worlde not be offended with Uenome, if any were geuen vn-
to them.

Others there bee, which doe vse Uenome too remedie and heale manie diseases: and likewise the Phisitions doe vse them too expell and euacuate the humors that doe abounde ouer muche in our Bodies: for that this can-not bee done effectually, vnlesse there bee vsed violence against nature, and so the purgatiue medicines being strong, doe not waste Uenome: trueth it is that it is procured with all diligence too correcte and prepare them, but although that this bee done, yet alwayes there doeth re-maine Uenome wherewith that Mouthe is made so strong.

Also they vse Uenomes in Surgerie, with the which they doe roote out and eate the naughtie flesshe and the superfluitie of the woundes, and doe open and serue to burne. Where it is needefull likewise the Uenomes doe preserue from diseases: as Quicksiluer beeyng carryed about, one doeth preserue children from the euill of the eye; and the *Sublimatum* from the plague. I knewe one that kepte sicke people in an Holpitall, where they did heale manie that were sicke of the plague: And with carrying conti-nually a peece of *Sublimatum* neere vnto his heart, it neuer came too him, neyther was hee sicke of any suche disease.

Quicksiluer.

Sublimatum.

Historie.

Others in olde time beyng Iuuels did vse Uenoms, wherewith they deliuered themselues from cruell deathes, Iniuries, or perpetuall slauery, which hauing beene ta-ken alme they shoulde haue suffered. As *Democsthenes*, whom they wouldde haue put to a most cruell death and no-soyous, preuented them by taking Uenome that he car-ried with him continually in a little Cane vnder his heare beyinde his eare. The like did *Democrito* with Uenome

Democsthe-nes.

Democrito.

which

which bee carried in a Ring : and *Hannibal* when hee sawe himselfe ouercome : likewise *Cleopatra* because *Cleopatra.*
Pompeio shoulde not triumphe ouer her : and manie o-
thers for too deliuer themselues from vile Death, which *Pompeio.*
they looked for, had rather to take it with their owne hands,
then too suffer their Enimies tyrannous triumph ouer
them.

The principall tokens whereby it is knowne when *Tokens of the*
one is venomed, or hath taken Venome after hee hath ea- *that are ve-*
ten or drunke, are; if he doe feele foorthwith verie greate *nomed.*
heauinesse; and bee ouerladen as it were in all the bodie,
with great faintnesse; or doe vomite, and that out of his
stomake, there doeth come an horrible sauour; the colour of
his face to chaunge sometimes yellowe, other times pale;
or els too bee of the colour of Earth, and of these colours
they doe chaunge their lippes, their nayles, and all the bo-
die; they are so disquieted that they cannot stande neyther
on theyr feete; nor lye in theyr beddes, but rather with
faintnesse and griefe they tumble in their beddes, and on
the grounde; they doe feele at their hearte greate faynnesse,
and are subiect too soundinges, and are dyuen too vo-
mite, yet they cannot; the whyte of the eyes doe turne
too the colour of bloode and are inflamed; they looke
with a furious countenance and horrible; their pulles
beate out of order; and likewise they breathing; and a-
boue all, an vniuersall Colde, throughout all theyr bo-
die, and chiefly in the lower Partes, and this is con-
formable too the Venome they haue taken: for if the ve-
nome were colde, all the Bodie woulde waxe colde,
especially theyr Feete, Handes, and face and breat-
hing out Colde; they are foolishe and well neere
without Iudgement: if the Venome bee houe, they
are troubled and vexed with greate Dyrest, and
inwards.

and inward and outward burning. that it ſeemeth to them they are fired.

To knowe what venom it was.

It is alſo neceſſary (to know what venome they tooke) for too ſee the vomite, and what they doe caſt vp withall, to iudge by the colour what Venome it was: and beyng knowen by this way, or by Relation, or otherwayes beyng apparaunt, it muſt bee remedied by his contrary, for to eſtinguiſh and kill the malice thereof, as all the auncient Phiſitions haue ſufficiently written of, as well in generall againſt all, as in particular againſt euery one of them, for that euery one hath his contrary effectes for to remedie the malice thereof.

Euill ſignes.

The tokens that bee moſt euill in them that haue taken Venome, be often ſoundinges, and to caſt vp the white of their eyes, they doe waxe very red, and put out their tongue very great, and blacke, and the pulſe fall, colde ſweate vniuerſally throughout all their body, chiefly in the extreeme partes, and in their hyeſſes, and they are deſirous to vomit, but cannot, and they haue their vnderſtanding troubled, and this is in al kinde of venom being taken, or by byteings of venomous beaſtes, in ſo much that they talke poleig as though they had the frenſie which is a mortal ſigne.

To knowe what venom it was.

It is needfull, for the better knowledge what Venom it was, that it bee ſeene if there bin remayne any thing of that which they had eaten or vomiten, and to ſee what was that which was mingled therewith, iudging it by the colour, the ſmel and the taſte, or geuing it to a Dogge, a Hen, or a Catt, and marke howe it woorketh with them: For if any of them waxe ſadde or heauie, it is a token that there is venom; and if they dye, it is a token that the venom was ſtrong.

The cure.

And being knowen to bee venomed the firſt thing that is to bee procured, is, that hee which is ſicke doe vomit, which is the thing that doeth moſt profit, becauſe there ſhould be no tyme for the venom to enter, by the vaynes, and arteires, for to come to the hart, for if it come thither, it is paſt all mans helpe,

helpe: and therefore it is conuenient that this remedie of Vomite be done with all ſpeede, that it may bee expelled, before it paſſe from the Stomake. And for to cauſe Vomite, there muſt bee procured thinges that in very ſhorte time will prouoke it, as to put the fingers in hotte water, and the moſte common thing is ſweete Oyle, drinking muche quantitie thereof in ſuche ſorte, that they fill theyr Bellies therewith, that it may the better bee expelled: the which hauing receyued, they ſhall with theyr Fingers, or feather prouoke them to vomite, which muſt be done vntill that you perceyue that all that be expelled, and caſt out, which was eaten or dronken, which did hurt. And if the Oyle bee not ſufficient too doe this; there may bee made thinges for to cauſe Vomite, beginning by the moſte Weake, as the ſeething of *Dill*, the Seede of Radiche of Comamell and other like thinges that doe prouoke Vomite, adding to the ſeething, if it bee needefull, a Dramme of *Agarico*, the which although it doe prouoke vomite ſtrongly, it hath alſo the Propertie to breake the ſtrength of the venome. Some for a greate ſecrete doe geue a Pint of Water of the Flowers of Oyenges warme, which although it doeth prouoke Vomite, it hath alſo a particular vertue too extinguiſhe, and kill the ſtrength of the Venome, it muſte bee geuen hotte the quantitie of a Pynte. And hereof it commeth that the Water taken out of the Flowers of Oyenges which is a kynde of *Cydres*, hath greate vertue againſt Venome, as wee haue written in a little Booke which is printed with others of myne in Latine, that doeth treate of Oyenges. It is verie good that with the thing which prouoketh Vomite, there bee mingled thinges that haue vertue againſt venome, as Triacle, Methridate, and other like thinges, the which hereafter wee will treate of.

Oyle of Vitriolo.

In our time there hath beene compounded and drawen out an Oyle, which they call Oyle of Vitriolli, or Copperace, and it is taken too bee that onely which is moſte excellent for too expell and caſt out Venome, and for too extinguiſhe the malice of as many thinges as are nowe knowne too bee venomous: by taking ſixe droppes thereof with ſome Cowdall water, for that it maketh the Venome too bee vomited out, extinguiſhing the malice of the venome. And not onely this Oyle of Vitriolli doeth profite us for any maner of Venome, but alſo it is founde out too be an effectuall remedie for many other infirmities, as *Euonimus* doeth ſhewe hereyng a greate *Alexiſe*, and alſo very well learned in all kinde of Medicinall Diſtillations.

Her that ſhall cure them that haue taken Venome muſte haue a ſpeciall care at the firſte too procure Vomite, for that it is the principall and firſt grounde, for too goe about too cure and heale them of venom, too miniſter ſuch medicines that will provoke vomite.

And the Vomite beyng procured, there muſte bee geuen afterwarde too him that is ſicke, Medicines that haue particular vertue for too take away, and kill the ſayce that the Venome hath lefte in his Stomake and other principall Members. And forthwith it muſt be procured too knowe what maner of Venome in particular the ſicke perſon hath taken: for that beyng knowen, goe forthwith too *Dioſcorides*, *Galen*, *Paulo*, *Auicen*, and other Authours: for they preſcribe the remedies in particular againſt euery one of the ſayde venomes, of the which they doe write at large. If ſo bee that any of the Venome haue ſtayed ſo long in the Bodie that it bee deſcended downe too the Guttes, ſo that it cannot bee expelled by vomite, let them vſe a gentle glister, that they may auoyde by Stoole the Venome that wente too thoſe

parties

partes.

If they knowe not what venome the ſicke perſon tooke, it muſt bee ſeene by the Accidentes of the venome, which will ſhew whether it be hot or colde: for if the venome be hot, the face wilbe inflamed, and great heate wilbe inwardly, and beating outwardly ouer all the bodie, the eyes red, the naſtels ſwollen, an extreme vlcerb with ſome heate, with burninges and beatinges, in the ſtomake: then it is certayne that the venome is hote, and accordyng therevnto the remedies muſte be geuen. And although they haue greate vertue againſt venome, and doe alter and take awaye the euill heate that is trapped in the members beyng receyued inwardly with thoſe medicines that bee againſt Poyſon, and which are verie colde and Cordiall: yet muſt they bee applied outwardly vppon theſe members moſt principall, ioyntly with the vſe of good Pleaters gallie and diſſolutiue, altered with colde Cordiall thinges which are of a contrarie diſpoſition in operation againſt the heate, and that may extinguiſhe the malice and force of the Venome. *Hot Venome.*

But if the Accidentes bee in ſuche ſorte that you perceyue the venome too bee colde, as though the ſicke perſon were in a Dreame or in a Traunce after the maner of a *Lethargie*, and hath his members colde, and his face pale, then they muſt vſe medicines more then theſe thinges, that are againſt venome, that they may haue vertue too heate and too take awaye the colde as well inwardly as outwardly, by heating the bodie and principall members with medicines that haue vertue thereſinge, and vſing diuers varieties and remedies that doe geue heate, extinguiſhing the malice of the venome being colde, ioyntly with thoſe meates, which haue vertue thereſinge. And in this there ought too bee conſideration, that there *Cold Venome*

muſt bee geuen the remedies, that are too bee doue for the Cures and Diſeaſes that the venome is cauſe of, not forgetting the principall cauſe which is to kill and to deſtroy the malice, that is the cauſe thereof with the medicines and Remedies that I will ſpeake of hereafter.

Venome of his owne propertie.

Where that hath taken venome, doe not perceyue nor knowe what manner of venome it was that he tooke, nor the Accidentes thereof doe ſhewe; It is to be thought that it was of the venomes which doe theyr worke of theyr owne propertie which is the worſt of all kynde of venomes: then it is conuenient that there bee had more care procuring vomite, and that it bee effectually done, as it is aforeſayde. And if any bee diſcended into the Guttes, let him haue a gentle Glyſter that in all properties hath a knowen vertue againſt venome, which remedies are called *Bezaartica*, the which muſt bee vſed at all times with his meate, and drinke, procuring the inwarde and outwarde comforting of the principall members, and vſing meates of ſubſtaunce that may geue great ſtrength, taken out by a ſmall preſſe and in any other ſorte that is neceſſull, in the which there muſte bee put thinges that haue vertue againſt all kynde of venome, of the which wee will treate of hereafter.

And this muſte bee done, not onely in them that bee venomed with vnknowne Venome which worketh the malice of it owne propertie, but in ſuche as haue taken knowne Venome which worketh by qualitie: for that the Venome is a thing that doeth moſte of all pull downe and weaken nature, making leane bertie quickly, and ouerthrowing the vertue and ſtrength thereof. Theſe medicines which haue this vertue and ſpeciall propertie againſt theſe venomes, are many: ſome bee ſim-

ples

ples and other compoundes: and bycause there are many of the one and of the other. I will speake of them that are most vsed and where is seene greater experience of the which are compounded. The principal is the triacle that *Andromacho* wrote of, the which if it bee well made, is the most principal medicine of as many as euer haue beene compounded against al kinde of venom. And although it ber of a true composition, yet there lacketh some medicines alwaies to doe that which is possible: wee doe see that in this case it doeth marueilous effectes, and not onely being taken with some water made for the purpose, but also beeing put into pricks or bytings of venomous beastes, and likewise in Apostomes ful of poyson which are made in the time of the Plague. *Triacle.*

The Methridate is of very great effect, in this case, and doeth serue sometymes for triacle. That of Cloues and Emeraldes doe make a merueilous worke, in al venome. The earth *Sigillata* hath a prerogatiue above them, especially in feuers which haue an euil qualitie. The triacle *Diatheseron*, is for the purpose in colde venoms and in bytinges of venomous beastes, and in especially in the byting of a beast that is mad. And so you haue many other compounded medicines that haue vertue and propertie against venom: but these which I haue spoken of, are the most principal, and found most true by experience. *Methridate and compounded medicines.*

The simple medicines bee many, the most principall is the earth *Lemnia* so celebrated of the olde writers, in especially of *Galen*, who only to see it, and to see how the priests did make it, sayled to the Iland of *Lemnos* that at this day is called *Estalimene*, which is the most principal simple medicine that the Grekes knewe. *Medicines simples. Lemnia.*

The true *Dictamo* is another which groweth in the Iland of *Creta*, which at this day is called *Candia*, whereunto the people of the Ilande vse to goe, when they feele themselues hurte *Dictamo.*

hurte by any venomous beardes, for by eating thereof the
are healed.

Eſcordeon. The *Eſcordeon* is of ſo greate vertue in preſeruing from corruption, that in a battaile the dead bodies whic were fallen downe vppon this hearbe, were long time pre ſerued without any putrefaction: and the others which fe not on this hearbe, were founde very rotten and in peeces.

The ſeede of the Cidron. The ſeede of the Cydron are of meruellous effect againſt venom, as Atheneo doth ſhewe, in a large hiſtorie treatin therof. The ſame vertue haue the ſmal graines of Ozenge ſeing that they are neere to the nature of Cidrons. The bon of the hart, of the deere called the hart, is of great vertue a gainſt venom and ſoundings of the harte, the ſame doeth th Iuory, it doth heale marueilouſly the Iaundiſe, of ꝓ which haue ſeene greate experience in many. All pretious ſtone

Precious ſtones. haue the ſame vertue againſt venom, in eſpecially, the Ja

Eſmeraldes. ſpar, ꝙ the pearles, ꝙ much more the Emeraldes of the whic being taken wyth graines, it doth reſiſt al venom, and in th infirmities that are of poyſon, chiefly where there are ſpick of venomous beaſts, ꝙ in ſtooles of blood being venomous

The Vnicorns horne and in feuers of an euil qualitie. The true Vnicornes horn is a thing of moſt effect aboue all others, and wherei moſt experience is founde, whereof there is but litl written. Onely Philoſtrato in the lyfe of Apolonio ſayeth that it is againſt venom, the which the late wri ters did amplifie. It is conuenient that it bee the true Vn cornes horne, by reaſon there is much falſe and layned.

Hiſtorie. I ſawe in this Citie a Venetian that brought hither a piec very greate, and bee aſked for it fiue hundreth Crownes and in my preſence hee made experience of it. Hee tok a threed and did annoynt it well with the hearbe of th Crollebotwelhoeter and did paſſe it through the creſtes o twoo Chickens: vnto one of them hee gaue a little of th Vnicornes horne ſtamped in a little common water, and t

the other hee gaue nothing at all: this dyed within one quarter of an houre, the other that toke the Vnicornes horne, dured out twoo dayes, but he would not eate, and at the ende of them hee dyed as dry as a sticke. I doe beleeue if it had beene geuen to a man that hee had not dyed, bycause hee hath the wayes more broade, and thereby hee may expell from him the poyson, and to him might bee giuen other remedies, by meanes whereof with the Vnicornes horne hee might haue beene deliuered. Of all these medicines I doe compounde certaine pouders, that are well knowen by their manifest qualitie, as also by theyr hidden properties, which haue great vertues & are of greate efficacie against all venomes, and for Pestilent feuers, or if they haue any euill qualitie, or wherefoeure there bee an euill humour or a cause venomed, they take of fyne earth Lemnia or our Bolearmenike prepared, the waight of eighteene pence, the seede of Citrons, *Escordeon*, *Diptamo*, pearles prepared of euery one the waight of twelue pence, the bones of the deere called a harte, Ivory, the waight of six pence of euery one, the Vnicornes horne, and the *Bezaar* stone, if it bee to bee had the waight of xx. graines, let them be made in small pouders, and let there be mingled with them ten leaues of golde, of the which there shall bee vsed the waight of three pence, with some water made for the same purpose. For the effect that it must bee ordeyned it must bee taken many dayes fasting, and it must bee put into the meates and substance that shall bee taken for that it worketh very greate effectes, by taking away the strength of the venom, and pulling downe the force thereof, comforting the harte, and the rest of the principall members, taking away the euill disposition of the venom that had taken roote in the body. And likewise they vsed them in Pestilent Feuers that haue an euill disposition, for it taketh away the venomous malice of them, the which if it bee not done, the cure is

Note.

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in dayne. Likewyſe it is to be giuen to them that are bitten with venomous beaſtes, or pricked of them, becauſe it may extinguiſh and kil the malice of the venome: And although that theſe powders are of ſo much vertue as aforeſayde, the *Bezaar* ſtone is of greater vertue and excellencie, for that in it alone is founde all the vertues and properties that are in all medicines which we haue already ſpoken of, by his own propertie hidden and by grace from heauen infuſed into it againſt venomes: which you ſhall find to bee the beſt and moſt preſent remedy of all others, as wee wil ſhewe in that which followeth.

Of the Bezaar ſtone.

The names of the ſtone.

THis *Bezaar* ſtone hath many names: for the Arabiens do cal it *Hagar*, the Perſians *Bezaar*, the Indians *Becar*, the Hebrewes *Belzaar*, & Greekes *Alexipharmacum*, the Latiniſtes Againſt venom, the Spaniardes the ſtone againſt venom & ſounding. Conrado Geſnero in

Conrado.

his booke that he made of beaſtes, ſpeaking of the Goate of the mountayne, ſayth that this name *Belzaar* is an Hebrew name, for that (*bel*) in Hebrewe is as much to ſay as Lord, and (*zaar*) venom, as if we would ſay, Lord of the venomes and by good reaſon it is ſo named, ſeeing that this ſtone is Lady of the venomes, and doeth extinguiſh and deſtroy the as being Lady, and miſtreſſe ouer them. And of this it commeth that al thinges that are againſt poyſon, or venomous thinges are called *Bezaartica*, for their excellencie.

where they are ingendred.

This ſtone is ingendered in the inner part of a beaſt, that is commonly called a Goate of the mountaine. The ingendering of ſtones in beaſtes is a common thing; and alſo in man chiefly, there is no parte in his body, wherein they bee

not

not ingendred: and likewyse in byrdes, and fishes, & ratts of the field.

Plinie in his 28. booke the 9. chapter, sayeth that the wilde hartes goe to the hollow places where snakes and serpents are, and with their breath doe bring them forth and eate them. And this is gathered hereby, that they doe it either to heale them of some disease, or to waxe yong againe, that they may liue many yeeres. The Arabiens doe amplifie this cause and say, that the wild hartes by eating of these serpents, come to ingender the *Bezaar* stone; and they declare it in this manner. *Plinie.*

In these East parts are bred certaine beastes, which are called hartes, which for the great heate of the Sommer goe into the caues and hollowe places, where the adders and snakes and other vermin being of poyson ate, which in that country be many, and very venomous, bycause the countrie is so hot, and with their breath they driue them out, and tread vpon them, and kill them, and eate them; and after they are filled with them, they goe as speedily as they can where water is, and they plunge themselues therin, in such sorte that they leaue no part of their bodies out, but their snowte, for to fetch their breath: and this they doe, that with the coldnes of the water they may delay the great heate of the venome, which they haue eaten: and there they remayne without drinking a droppe of water, vntil they haue slayed and cooled, that feruent heate, wherein they were by serving vpon the venomous vermine. And being in the water there doeth ingender in the places where the droppes of water commeth forth of their eyes, a stone, which being come forth of the water, falleth from them, and it is gathered vp for the vse of medicine. This is that in effect which the Arabiens doe write of the manner howe the *Bezaar* stone is ingendered. I haue procured and with great diligence sought to find out by such as haue come from the Indis of Portingal, and such as haue past beyond the China to knowe the truth of this *Historie.*

matter and it is thus.

How the Bezaar ſtone is ingendered.

In the greateſt Iſwis, (where Ptolomeo doth write to bee founde ſo much goods and ſo greate riches beſyde the Riuer Ganges in certayne mountaynes which doe ioyne with the Countrie of China,) there doe breede certaine beaſtes lyke to Hartes as well in greatneſſe as in ſwiftneſſe, and are very much lyke vnto hartes, ſauing in ſome reſpect they doe participate with goates, as well in theis hornes which they haue lyke a goate, bearing turned backewarde, as in the making of the body: whereby they gaue them the name of goates of the mountayne: wherein in my opinion they are deceiued, for they rather ought to bee called harte goates, in that they haue the partes and likeneſſes of both, which is of a harte and of a goate. Theſe harte Goates in thoſe partes doe vſe themſelues lyke to the hartes, that Plinie ſpeaketh of, in theſe places as is alſo ſaid, that goe to the dennes of wilde venomous beaſtes, and with their breathing cauſe them to come forth and eate them: and afterwarde doe goe whereas water is, and doe plunge themſelues therein, vntill they perceiue that the furie of the venom which they haue eaten bee paſt, and vntill then they dare not drinke a droppe. And being come forth from thence, they goe into the fieldes, and there they eate many healthfull herbes, of greate vertue, which are againſt venom, which they by their naturall inſtinct doe know: that there doe ariſe as well of the venom which they haue eate, as of the herbes which they haue ſeene, being ingendred by meanes of the naturall heate, and by that vertue which is declared, being infuſed at the time of the generation in the inner parts of the bowelles, & in other parts of their bodies, certaine ſtones, of the greateſt and of the ſmalleſt ſort, which is a thing of greate admiration, & of the greateſt vertue that to this day is knowen againſt venom. It is vnderſtoode of that venom which is ſo pernicious and hurtfull that they doe eate, & of thoſe herbes being ſo healthy

ſal that they ſee vpon, by a meruellous worke, the Bezoar ſtone is ingendered.

And as they ſay which come from thoſe partes, and haue ſeene this beaſt from whom they take out theſe ſtones, her is of the greatneſſe of a harte and moſt neere of this making, her hath onely two hoofes beynes, with the ſame ſharpe, turned and falling much backwarde, his haire is thicke and groſſe of a mingled colour, for the moſt parte, and reduſſhe, and of other colours: you haue many of them in thoſe mountaines. The Indians doe hurte them and kill them with weapons and with ſnares and ginnes: and they bee ſo ſcarce, that ſometymes they kill ſome of them: they are very ſwift on foote, and leppe much, they liue in hollowe places of the grounde, they goe in companies, there bee males and females, their voices are roaringes: they take out the ſtones from the inner parte of their bowelles, and of other hollowe partes of the body, and they vſe much diligence in the taking out of them, by reaſon the Portingales that doe trade thither, giue much for theſe ſtones, that they doe ſo take out, and they carrie them to the China, to ſell, and from thence to Malaco, and from Malaco to Calicut, for there is the greateſt vtterance of them, and they doe eſteeme ſo much of them, that one is worth there, being fine, fifty crounes, as they are better.

The figure of the beaſte.

And as I was writing this treatie I went to ſee a beaſt, that ſhoulde ſeeme to bee the ſame, by reaſon hee hath all thoſe markes which thoſe of that partes haue, which I ſawe in the houſe of the Archedeacon of Mebla, being a worſhipfull Gentleman, which was ſent him from very farre Countries, by the way of Affrica, and is in this ſhape and faſhion: Her is a Beaſt of the greatneſſe of a wilde harte, her hath the ſame heyre, colour, and haire, that a harte hath, he hath the face, the head, and the taile lyke a harte; her is ſwift in running, like to a harte, his ſnowte is

Hiſtoria.

His figure.

lyke to the harte, and lyketwise his countenance, his body is lyke to a Goate, for hee is lyke to a greate hee Goate, and hath twoo hornes turned backwarde, somwhat falling, with the pointes wrelled, that hee seemeth to bee lyke a hee goate, and all the rest lyke to a harte. There is one thing in this beast whiche is greatly to bee maruelled, for if hee fall from a Towre downe to the grounde, hee lyteth vppon his hornes, and receiueth no harme thereby, but rather doeth rebounde as a ball of winde in the ayre: hee eateth grasse, bread, and all that you geue him, he is of great strength, and is alwayes tyed with a Cheyne, becaule hee breketh and byteth asunder the cordes. I doe looke till when he will dye, or that they will kill him, to see if hee haue the *Bezoar* stone.

The formes of the stones. The making and fashion of the stones bee of diuers maners for that some bee long as the stones of Dates, others bee lyke to Chesnuttes, others lyke to rounde pellottes of earth, such as are that in Crossebowes, others lyke to the egges of Pigeons. I haue one lyke to the kidney of a kid, there are none that bee sharpe pointed.

His colour. And as these stones bee diuers in their makings so they doe varie in their couliers, some haue the colour of a darke baye, others bee of an ashe colour, commonly they bee of a greene colour, and with blacke spottes, such spottes as the Cattes of *Algalia* haue, of a sad gray colour, all which are finely compounded of certaine thinne skales, or rindes, one vppon an other, lyke to the skales of an Onion, very artificially set, and those rindes are so excellent and so glistering, that it seemeth as though euery one of them were burnished by arte, and so taking away that which is vppermost of all, that which remayneth is much more glistering, and shyning, then that which was taken away: and hereby they are knowen to bee fine, and true, and onely for this I tooke away from that which I haue,

haue the vttermoſt rule, that was vpon him, and that which remayned was ſo glittering and ſhyning then the reſt, that ſhales are greater or ſmaller according to the greatneſſe of the ſtone, is ſo a light ſtone and eaſie to bee ſcraped or cut, lyke to Alabaſter, becauſe it is ſoft: if it bee long in the water, it diſſolueth. It hath no hollowneſs found within in the inner parte, whereupon hee is layned, but rather is ſomewhat ſolide, and the ſolidneſſe is full of powder of the ſame ſubſtaunce that the ſtone is of, which is the beſt. And this is the beſt way to knowe whether the ſtone bee fine and true when it hath that powder, for they which are falſe, haue it not, and by theſe two thinges they which are fine and true, may well bee knowne from thoſe which are falſe and counterfayt. In them that are moſt true bee theſe thinges ſhales and rindes, glittering and ſhyning one vpon another, and the inner parte hath that powder which I haue ſpoken of: and thoſe which are not true haue neither the one nor the other. For I ſawe one that was broken, to ſee if it were fine and it had ſhales, and in the inner parte it had a graynd or ſeede whereby the Indian beetles mate.

It is light.

Which are fine.

Guido de Lazzaris, a man naturally borne in this Cittie, which trauelled all the rounde worlde ouer, and was in thoſe partes of the China, ſayde vnto mee, that there were Indians that counterfeyted them with a compoſition that they vſe and knowe, but the two thinges which is aboue ſayde they could neuer bring to paſſe to vſe, the glittering ſhales, and the powder, that is in the inner parte. And hee ſayde to mee, that they were there much more eſteemed then amongeſt vs, becauſe they bee healed with them of many diſeaſes.

Guido de Lazzaris.

In great eſtimation.

Andrew Belunenſis in the allegoge of Tiphas Arabien, in a booke that hee wrote of ſtones, and ſayeth that the ſtone is a mineral, and that it is taken out after the ſame manner as the other particular ſtones are, of his

Andrew Belunenſis.

ministries as the Dioscorides, Rabie, Ebenvalde, and others: and it seemeth that Serapio vseth to understande it, when he speaks of this stone. He sayes that the Bezoar stone is found in the house of Hogges, and of the Indias, and East Countries, in the which they were perswaded that it is cleerely seene that they are taken out of the Hogge. Besides, which the Indians doe take out with great diligence, as we have sayde: and there is seene in them the proofe and manifest effect which we will speake of.

Serapio.

Serapio vseth theme, that in his time there were the stones of these counterfeyte stones which he sayeth have not the vertue against Venome as the true *Bezoar* hath. Of this stone I finde no Greeke Author which hath written, nor Latine: onely amongest the *Arabians* this matter is treated of, and in some late Writers which we will speake of hereafter, and by this cause onely the Auncient Writers, hearing *Arabians* that wrote of it, and the late Writers, Aetius Alexandrinus and those of our time, amongst the *Arabians*, but that yet most largely write of it, most *Serapio* a learned man, in his medicinall Dystrayte in the 306. Chapter where he writeth many things of this *Bezoar* stone wrongfully to her honour, the which of his owne authority he setteth here great excellencie this stone hath against all kind of Venome, of what manner and qualitie soever it bee, and against the bytinges of Venemous beastes, extinguishing and taking away the grauety, and euill qualitie, that the venomes doe infuse into the bodies, deliuering them from death that shall bite it. It is grauen in Power, and they say that it hath the same effect by chewing of it, or holding of it in the Mouth: for after it is taken, it hath prouoke sweate and hath expell the venome, and maketh the mouthe sure, saying that beyng carried about any person, & that it touch the flesh, and bringing it ouer the left parte, it hath preserue him that shall so carrie it about

The old Writers wrote of this stone.

Serapio of his owne.

Note.

bout him that no venome or venomous thing shall offende him: by beyng applyed to the bodie, it restiseth venom that it may not offende him: and them that bee infected therewith it healeth. And this it doeth not onely to them that haue taken venome, but also farthe that haue had it put into their victuall, apparell, or letter, or other parte that may offende them. The same *Serapion* sayeth, that this Stone doeth profite muche against bytinges of beastes that are venemous, and in their pikes takyng the powder thereof at the mouth, and pronoking sweate, it expelleth it from the inner partes: it polliteth muche, too cast the powder of this stone in pikes, or in woundes made by these venomous beastes, for it destroyeth and taketh away the malice of the venome, and although that the soares beeyng so made by these beastes doe beginne to corrupt, it cureth and healeth them, and the powder of this stone beeyng put vppon the venemous beasts doth take away their strength, and if it be put in place where they doe wound any, although they make a sore, yet the malice of the venom doth not take holde.

And this is seene by experience in the venomous beastes called Adders and Snakes, for the powder beeyng put in place where they doe byte, all their venemous strength is taken away and nothing doeth remayne but the signe thereof. Three grayners of this powder wet with some licour, beeyng cast vpon snakes and adders they dye forthwith. Thus muche *Serapio* sayeth.

Rasis Summa of *Gallen* a man amongest the *Arabians* moste learned in the booke which hee more called *Continent*, saieth thus: the *Bezoar* stone is that which seemeth some what yellowe and soft, without any manner of taste, the whiche hee sayeth that he hath experimented two times, and hath found in it vertue of great efficacie against *Napolo* the strongest of all venomes. He sayth also that he hath seene in this stone the most marueilous effectes against all venoms

Rasis. Summa of Gallen.

venome that euer he saw in any Medicine, that was against no kinde either simples, compounde, or any compositions made against venome, as Triacles, or other compositions, for that the *Bezaar* stone is of more efficacie and vertue then any of them. The same doth agree with the bookes he maketh the King Almansor saying, The evill Venomes that doe offende the heart are woorse then other offects. O how little profite doeth any cure prouide in them, if the *Bezaar* be not taken, for that doeth resist it: and he saieth, Moyses. I my selfe saw that it did resist the venome called *Napel* which is the Venome that doeth penetrate more then all venomes this much of *Rasis*.

Another Moore very learned and a great Astronomer that wrote of stones figured under Signes and Planets and the vertues thereof, was called *Hamech Benezephe*: he in his booke that hee wrote of the vertue of Plantes and of stones and of beastes, that serue for the vse of Medicine, saieth the *Bezaar* stone is agaynst all venome, and it hath besides this particular propertie taken in poulder, against the bytinges of Scorpions, and beyng carried about one, and grauen vppon, he is safe against all the bytinges of venemous beastes. Another Moore called *Abdala Nazarbe*, a learned man in medicine, saieth, that the *Bezaar* stone is agaynst all Venome, he saw it as a precious thing in the handes of the King of *Cordoua* called *Abramangelim* vnto whom was geuen strong venome: and hauing geuen vnto him the *Bezaar* stone, by meanes whereof he was deliuered wholly of the venome, foorthwith the King gaue his royall pallace to him that gaue him the stone, which deliuered him from this imminent death: and surely it was a greate gift of a king, the chiefe pallace of *Cordoua*, at this day beyng a thing so notable and of suche great value: and the stone was much esteemed, for that so greate price was geuen for it. *Auensoar* a Phisition of the Moores, but a natu-

The king of Cordoua.

Auensoar.

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euill Spaniarde of *Penaflore* a place lying betweene *Cordoua* and *Seuill*, gaue vnto one, who was very much lamented, by reason he had taken very euill Uenom, of the *Bezaar* stone the waight of 3. graines with the water of Goords, for that it was hot venom, & because it did seeme to be so. For assoone as he had taken it, there did appeare vppon him the Iaundice very yealow, and he was very well deliuered and saued from it.

Auerroiz a Phisition and a Philosopher very excellent, being a Spaniarde, and borne in *Cordoua*, saieth that the *Bezaar* stone is in great estimation and very profitable against all venomous bytinges, and especially against the bitinges of Scoppions. *Auerroiz.*

Haliabas doeth make mention of the *Bezaar* stone in three places where he treateth of Uenomes, but he passeth it ouer lightly, onely shewing that it is soft, and saith that it must be scoured in water and that the water of it must be geuen to them that are poysoned. *Haliabas.*

Rabbi Moises of Egypt, but borne in Spayne, a most cunning Phisition, who followed *Galen* in all his woorkes, in the booke he made of venomes in the first thing that he treated of in the thirde Chapter speaking of simple Medicines and the vse of them which are conuenient for the bytinges of Uenomous beastes, sayeth the simple Medicines that were haue amongst vs of most profite and greatest experience which are of many approoued are the seede of the *Cidron &c.* And the other is the *Emeralde* a marueilous medicine against all venome &c. *Galen* made mention of the third which is the *Bezaar* stone that is taken out of a beast, the which stone is like to an akorn, the colour therof is green and doth ingender by little and little making it selfe grosse: & for that they finde in it one skale vpon another, some doe say that they are ingendred in the corners of the eyes of certaine sheepe that are in the East partes: others doe say that they are ingendred in the purse of the gall of the sayd sheep which *Rabbi Moises.*

the of moſt certainty and truech. There is an other *Bezaar*, that is a Mineralll ſtone in the lande of Egypte of diuers colours, of the which, they that haue heretofore written, haue declared great maruelles thereof in theyr bookes, but wee haue proued nothing of this Mineralll ſtone: I haue experimented them, but they haue profited nothing. But the *Bezaar* ſtone that is taken out of the beaſtes which we haue ſpoken of before, wee haue tryed the vertue thereof by experience: and beyng geuen to him that hath beene bytten of a venomous beaſt, and beyng applied to the place, he ſhall be healed and deliuered therof by the helpe of God. Theſe three kinde of Medicines haue been proued in all kinde of venoms that are in the woylde, that is to ſay, the ſeede of the *Cedrum*, the *Eſmeraldes* & the *Bezaar* ſtone of the beaſt. The ſame is recited in the 4. Chapter. Two thinges doe ſhewe that they are of importance as well as their vertues: that theſe ſtones are ingendred in the gawles of the beaſts, it ſheweth that it carrieth great reaſon, for that wee ſee in many beaſtes that ſtones are ingendred in their gawles: the other is as they ſay that they doe ingender by little and little, the which appeareth by the ſhales that they are compounded of.

Auicen. *Auicen* a man very well learned, wrote not of this ſtone in particular, as of many other things, and beyng borne in *Perſia* of the Citie of *Bezara*, he ſhould haue had more knowledge then the Mooyes beeyng Spaniardes, which doe particularly write thereof, onely hee doeth touche it in the ſecond Canon in the fourth Chapter ſaying, that the medicines which of their owne property doe worke againſt the malice of Venome, doeth exemplifie in Triacle and in the *Bezaar* ſtone, and hee ſpeaketh more afterwarde, that the Triacle and the *Bezaar* ſtone are twoo thinges, which doe conſerue the health and the vertue of the ſpirites, that they may expell the venome from them: and in the fourth

booke and in the fourth Chapter, and in the fifth booke in three parties he maketh the *Bezaar* ſtone to be effectuall againſt Venomes: & likewiſe he doth the ſame in the cure with the gal of the adder, he ſaith that it is an excellent thing. In the ſixe places hee maketh a ſhort rehearſall, & doth as it were but paſſe them over by the way, and alſo he tooke not this of himſelfe, for he had it of *Rafis* in the eyght parte that hee erudred of. In the ſame Chapter he ſayth, the thing that doeth moſt profite, is the *Bezaar* ſtone if it were too bee founde, but with howe muche difficulte is it to bee had? the ſtone is called the *Bezaar*, beyng a darke redde, and approoued good againſt Venomes: and thus much for them that were in his time.

Theſe are the auncienteſt Authours that I finde to be amongeſt the *Arabians*, which haue written of this *Bezaar* ſtone which were not fewe that ſhoulde haue knowledge in theyr time thereof, by reaſon of the greate trade and traffike which the Kinges of *Marrocos* had with the Eaſt Indis, and eſpecially with thoſe of *Perſia*, vnto which place came the merchaundize and pyrecions Jewelles of the Indias, the which a Gentleman did certifie mee, who was Gouernour there for the King of Portugall a long tyme, and had knowledge of the ſtone and of the faſhion thereof, and howe the Indians did take them out of the beaſtes, and the faſhion of them who gaue mee greate knowledge thereof, as I haue declared: and hee did experiment the ſame and did ſee experience made of it in many of theyr greate effectes. I made experience thereof by one that had the greateſt and the beſt that I haue ſeene in my lyfe, who hauing had long time a very greeuous diſeaſe, wherewith hee was brought into a Melancholy Paſſion, and alſo fearing himſelfe too bee

poysoned, & ruled him to take thereof diuers Mornings the waight of three graynes of the same *Bezaar* stone with the water of Oxetongue, and hee was therewith very well healed.

Phisitions of late time.

Many Phisitions of late time and in our dayes haue made mention of this *Bezaar* stone and doe very much extoll the same in theyr bookes with great Prerogatiues, against all kinde of venome and against many other diseases, which we minde to treate of, to see what we finde written by euery one of them. Amongest whom *Andrewe Mathiolus* of *Mathiolus.* *Siena*, a man very well learned, in the Commentaries which hee wrote most learnedly vppon *Dioscorides* in the sixth booke, declaring the Medicines that are against venome, by speciall propertie, doeth write of the *Bezaar* stone very great vertues, and doeth approoue it to be a medicine and remedie most principall that at this day is knowen in the Worlde against venome, and he doeth referre that, as is sayd, vnto the Authours which wee haue alleaged.

Andrew de Laguna.

Andrewe de Laguna borne in *Segouia*, who amongest the learned was named *Galen* the Spaniarde for the Commentaries which he made vpon the sixth booke of *Dioscorides* in the Spanish tongue, where he treateth of venomes, he sheweth how present a remedie the *Bezaar* stone is against all kinde of venome and against the byteinges of venomous beastes, and against pestilent Agewes of euill qualitie, and also that it is a greate remedie against the falling sickenesse, that it doeth expell the stone of the Raynes, and beeyng geuen with Wyne, it breaketh the stone in the Bladder. There hee noteth howe this Stone is engendred in certayne Goates of the Mountaynes of *Persia*, and howe the stones that are the best bee bright, and shaley and solte, of the colour of a Fruite of Spaine called *Berengena*, which is a remedie muche commen-

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ded amongest Princes and great lords for the effects afore saide.

Valescus de Taranto, a Phisition and borne in Milan, the scholler of Tornamira, in the 7. booke of his experiments, praiseth very much this *Bezoar* stone, to be of great force against venom and other diseases for his effectes, and for the great fame that was of his woorkes, in this tyme against al venom. Saint Aryentus of Pesauris phisition, in a booke which hee made of venomes, exceedingly prayseth the *Bezoar* stone & preferreth it before all other medicines, as wel simples as compounded, which haue ben wel against venom or bytinges of venomous beastes: and saieth, that hee sawe it and proued it by great experience. *Valescus.*

Amato Lucitano, a learned man of this tyme, being now resident in Ragosa, in his commentaries which hee wrote vppon *Dioscorides* in the seconde booke of Ceruigepitale, did treate of this *Bezoar* stone very learnedly, as a man of Portugal, who did much enquyre himselfe of those of his nation that came from the East Indis, and he saieth that the *Bezoar* stone is of the making of an aconye, full of spottes, declining to the colour of a say like wee, compounded with many shales, the which they call *Bezoar*, as a present remedie against al maner of venom, and they take them out of certayne hogges which are lyke to wilde bores, that are in the East Iowis, and are called goates of the mountaines: they are founde in their bowelles and inner partes, of the which being giuen 3. graynes with the waters of the flowers of Orenges, is the present remedy against all venom, killing and extinguishing the venomes, and force thereof, it killeth the wormes giuen with water of *Verdelagar*, where the feuer is, and where there is no feuer with whyte wine: he saieth that he hath experience, and hath cured therewith the pluresie being very sore rooted, it is conuenient that it be giuen to them, that haue taken venom, in vomittes, and it wil expel the venom, and being giuen to them that haue ve- *Amato Lucitano.*

vulture, it maketh it so be ministred by meate or by drinke: and being giuen in feuers, the day that they bee accustomed to come, it preuenteth them: likewise many times they are deliuered thereof. And in this thirde centurie the 74. cure, and the 83. cure, in curing certaine pestilent feuers, bee saieth, that making vnder the weight of three graines of the Bezaar stone with water made by the patients, it vtterly quencheth and killeth the malice of the venime of their agues, and he giueth it as a most present remedie, and saieth, that the King of the East Indies hath this stone in great estimation, and it seemeth to be so, seeing that in a pestilence, at the time of the first conquest that was made there, the King of Cochin sent to the King of Portugal, and amongst many presents he sent him a Bezaar stone, as a thing of greatest price and estimation, which was little bigger then a nut, and was there much esteemed by reason of the great vertues that it hath: and this was the first that the Portugals brought to Europa, and this they brought many other, they seeing the great esteeme that the Indians vse with them, and sithe that time they bring them with Diamants Rubies and other precious things of great value, which they bying from their purchases they sell them for great summes of money.

Nicolas Florentine. Nicolas Florentine amongst them of this time the moste in his fourth Sermon where he treateth chiefly of the Vrine in the ninth chapter, doth highly commend the Bezaar stone, and agreeth with Auerois and Serapio.

John Agricola. John Agricola an Almaine, who wrote of the simple medicines of our time, in his second booke, and speaking of the Bezaar stone, saieth that it is a most sure antidote against venom, and thereit is a diuine medicine and a remedy of most efficacie against venom and byngers of venomous beastes.

Ierom Monto. Ierome Montao a french Phisition of king Henries, in the treaty which he wrote of the remedies of surgery of the

remedies

venomes of those that haue taken venom, doe vse the stone the *Bezoar* stone for the greatest remedy of all others, which in our tyme hath beene founde, by great experience that there of hee hath experimented vpon many folke.

Anthony Musa Brasauola a learned Phisition of Ferrara in the prologe which hee writes vpon the antidotes of Mesue, declareth of a maruellous maner that happened in Ferrara of many persons that had taken venom which were remedied by vomiting of the venom with the oyle of *Vitriol* and by taking the *Bezoar* stone. *Antony Musa.*

The counseller Peter of Ebano beyng in Padua, a man learned aboue all other of his tyme in a treaty which he wrote of venoms in the 81. chap. spake of a certain stone called *Bezoar*, whose propertie and speciall vertue is against deadly venom, deliuering from death with all speede without hauing need of other helpe or benefite of any other medicine or any Phisition, and so for his excellencie is called *Bezoar*, which is as much to say, as the medicine that deliuereth from all venom, and from death, and from other grieuous diseases. And whosoeuer hath this stone with him, let him bee sure that with it hee shall bee sure of all mortall venom. *Peter of Ebano.*

And a king of Englande called Edward, was deliuered by meanes thereof from a poysoned mortal wounde that the great Soldan with a venomed glaiue gaue him in a battaile that they fought beyonde the seas neere to the Citie of Aaron. When he was almost dead, there was giuen to him the *Bezoar* stone, by one who was the great maister of the Templers, which was an order in those dayes of great estimation, and very riche. And hee sayeth moreouer that hee sawe in his time another *Bezoar* stone very light in weight, and that it might bee scraped vppon it as easily as vppon harde lyme, and was much esteemed. *Historia.*

Conrado Gesnero Tigurino in the booke which he wrote of healing *Conrado Gesnero.*

of beastes speaking of the goate, much commend this *Bezaar* stone to be against al venim. Other authors there be that make mention of this stone, but they passe it lightly ouer, only praysing it to be good against venom, ingenerall and in particular, the which at this present I lightly passe ouer, for it is sufficiently spoken of by those before rehearsed, whereby it may haue authority with al those that therof will practise themselues.

That as I haue seene by experience.

That which I haue seene by experience I wil now speake of for the more confirmation of the sayde cause, and of the merueilous vertues which it hath, whereby it may bee vnderstoode what is written by these authors aforesayde, with manifest examples. It is about 14. yeres past that my Lady the Duches of Bejar was aduertised by the Loyde don Iohn Mauriques that in the Court was vsed for such as vse sounde, a stone that was called the *Bezaar*, for that my Lady the Duches had a sonne very sicke of the sayde disease, wel neere since the time of his byrth, and they being desirous of his health vsed procure to know what remedy might be had, and seeing the ordinary remedies of Phisicke which they had ministred vnto him being many and diuers by the myest Phisitions of Spayne, and yet not preuailed any thing, and hearing of the greate vertue of this *Bezaar* stone, they had communication with mee thereof: yet was it to mee somewhat straunge, for that I had no other knowledge thereof then by bookes, and I thought that it had not beene in these partes: then I requested that the stone might be sent for being desirous to vse this Loyde, for his vertues deserued the same, and his great knowledge in al kinde of learning, and in al things that a noble man might haue knowledge in, as also to see the stone which was a thing of mee much desired. The stone was sent for to Lisbeboon by meanes of a Genoues, and there was brought two of them very fayre wrought in gold, and eche of them as great as a Date stone and somewhat greater, of colour greene and blackishe, lyke

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to a *Beringena* which is a fruit of Spayne, and the ſtone being brought, not a little to our contentment, euery one gaue their iudgement, & it was agreed yᵗ at ſuch time as he ſhould ſownde, it ſhoulde preſently be giuen him: and the ſownding being come in the euening hee toke ſooth with the appointed order, which was brought from the court, that hee ſhould take ſoothwith the waight of three graines of the pouder of the ſtone, and it ſhould bee caſt in water of Oxetongue ſo much as might be ſufficient for him, and ſo it was done. Opening his mouth hee ſwallowed it downe, the which he did with much difficultie; within the ſpace of halfe a quarter of an houre, after hee had taken it, hee recouered as eaſilie, as though hee had not had it. And ſeeing the vertue that was in the ſtone, wee did eſteeme it much, and the more for that wee ſawe that euery tyme it toke him, he came to himſelfe ſo eaſily, and when he toke not the ſtone, the ſounding did continue long, and hee returned from it with greate paynes, and in long tyme it ceaſed not: but when the ſtone was giuen him he came quickly to himſelfe and with greate eaſineſſe, as though he had not had any ſownding at all. My Lady the Duches caried the ſtone in her purſe, and had the quantitie that he ſhoulde take alwayes in a readineſſe, becauſe when the ſounding came to him, it might bee giuen him with more ſpeede, becauſe hee ſhoulde not bee long in payne: ſo that from the tyme that hee receyued it, his ſoundings came not to him ſo continually as they did before. This being perceiued, I ſaide one day to my Lady, that it was the doctrine of Phiſitions, that the medicines which doe not heale diſeaſes, cannot preſerue that wee fall not into them. but that it ſeemed good to mee that wee ſhoulde giue vnto him euery morning the pouder of the *Bezaar* ſtone, that with the continuall vſe thereof, the vapour might bee conſumed which diſcryſe vp to the braynes, ſo that what ſeemeth to be venomous and hurtfull, the ſtone woulde extinguiſh and kil, and would conſume the vapour that riſeth vp frō all the body, and from

ſome particular member, the roote and originall being taken away of the diſeaſe, he ſhoulde bee healed, ſo every morning it was giuen him faſting the waight of three graines, of the pouder of the ſtone, with the water of Oxtongue: and it pleaſed God that it ſhoulde worke ſo effectually, that from the day that he began to take it, vntill he dyed of another diſeaſe after, which was more then x. yeeres, there neuer came to him any ſoundings, the which ſtone hee toke vi. monethes togither, and neuer miſſed day.

Hiſtorie. This effect being proued ſo great and manifeſt, I hauing in cure a young Gentlewoman called the Lady Maria Catano, and was ſicke of certaine ſoundings of long tyme, & beeing in cure by learned Phiſitions, her diſeaſe of ſoundings was perilous for that it held her ten or xii. houres and thole were well neere euery day: ſhee was in ſuch caſe that many dayes ſhe roſe not from her bed. I was called to cure her, ſeing the ſmall helpe that the other Phiſitions had done to her, I did not medle with the common medicines which other Phiſitions had vſed many yeeres: but I cauſed to be brought from Lilhebron a *Bezaar* ſtone, and after ſhee was purged, I gaue it her by the order aforeſayde: and from the day that ſhee began to take it vntoo this day ſhee neuer had more ſoundinges, which is more then twelue yeeres: there was ſpent a hole ſtone as great as a Date.

Hiſtorie. In this tyme the Doctor Lewes de Cueus, a man learned in his facultie: as hee was eating, vnwares a venomous thing did put him to ſo mortall paynes, and was tormented with ſuch accidents of venom which he had taken, that it was thought hee would haue dyed in thoſe tyme: and although hee tooke vomittes, and treacle, and other remedies againſt venom, when I came to ſee him, hee was ſo euill that there was little hope of his lyfe. And as I ſawe that his diſeaſe proceeded of venom, and the little helpe

helpe that the remedies which had beene giuen to him did: I my selfe went to seeke for remedie which was the *Bezaar* stone: and beeing serched for, at length was founde in the handes of the sayde Lady Mary Catano, for that the pouder of the inner parte of the stone remained with her: and thinking that shee shoulde not haue taken it, shee kept it, the which I tooke, and it was about fiue graynes of waighte, and I deuided it into twoo papers, and greatly to his comforte I founde remedie for his griefe. I returned to his house, and founde him as full of payne as might bee, I gaue him foorthwith the three graynes of pouder that I carried in the one paper with the water of Dyetamgne, and in the space of halfe an houre or lesse, hee was marueilously eased, in such sorte that when night came hee was in good disposition, and out of daunger of death, which was so neere him, in such sorte that the next day in the morning hee remayned well, for as much as touched the daunger of death, but he remayned in such sorte that in many moneths hee coulde not throughly ouercome the great euil which hee had past.

Historie.

The sayd Doctor Lewes de Cucua going by the way with a Lord a hunting, one of his pages being a tall young man, layde him downe to drinke of a poole of standing water, being naught, and full of venomous wormes, and after hee had dronke it, hee felt himselfe so cut, and in such sorte, that hee coulde not moue from thence, and his belly so swollen, and all his body in so greate a sayntnes, and sowndinges, with greate vomittes and sweate, that they carried him vppon a horse to a Village that was neere at hande, and after they had made some remedies for him, they gaue to him the *Bezaar* stone that his maister carried with him for the lyke purpose, if any thing shoulde happen, and it did him so much good, that the next day he was able to iorney with his maister.

A Childe did eate a certaine venomous thing, whereby hee was in danger of death, and ſeing that the common remedies did not profit, I cauſed to bee giuen to the childe the *Bezaar* ſtone, and immediatly it was well. And for children that haue wormes, it is lykewyſe very good, for that it cauſeth them to be expelled by diſſolution, meruellouſly taking away the accidents that are wont to happen to children. And this it worketh whereſoeuer you feare any griefe or venomous humour. In the chinges that it hath done moſt good, hath bene in the peſtilence, for that there was in Germany a greate Plague, and vnto all ſuch as had the *Bezaar* ſtone giuen them, immediatly was ſeene the greate effect that it did in them that toke it. And in an Hoſpital were foure perſons infected with this euill, and it was giuen to twoo of them and not to the other, and they that tooke it eſcaped, and the other twoo dyed. And then it was giuen to many that were infected with this euill, and ſome of them had twoo ſores, and ſome had three, and yet they eſcaped and of this were witneſſes many people of greate credit that ſawe it and other meaner perſons, as it is very well knowne to all the Court.

For them that are ſad and melancholie,

This ſtone doeth profit much to them that be ſad and melancholike, the Emperour toke it many tymes for this effect, and it is taken of many perſons that are melancholike, for it taketh it away, and maketh him glad and merry that vſeth it and to bee of a good diſpoſition. Many I haue ſeene that haue beene much diſeaſed with lapſinelle, ſoundinges and melancholie, and taking the waight of three graynes of this ſtone with the water of Oxtongue they haue bin healed preſently. In feuers of an euill qualitie and moſt peſtilent, it is meruellous the good woorke that it doeth: for that it taketh away the malice thereof, extinguiſhing and killing the euill qualitie of the venom, which is the firſt and principall thing that the Phiſition ſhould doe, for if that this bee not taken away firſt, the cure is in vaine. Many do vſe this ſtone

holding

holding a peece thereof in they̓ mouth in the ſuſpected time of a Peſtilence, and whereas venom is feared, or any thing that is venomous, and alſo it dooth p̓ofite much taking it in water to them that are ſicke of peſtilent Feuers.

A Gentleman had all his ſeruantes ſicke of Agewes, that are commonly called Modorras, and he put into a pot of water a *Bezaar* ſtone that hee had, of the which he cauſed the ſicke people to d̓inke, and they all eſcaped and were deliuered from death. And many people fo̓ this cauſe, haue this ſtone layde in water continually, that they may d̓inke thereof being ſicke, fo̓ it p̓ofiteth much to take away the Agewe, and geueth ſtrength to the hart, and not onely this ſtone doth p̓ofite in venomous thinges and venomes, but in other diſeaſes, as it hath byn p̓oued: for being geuen to them that haue the gidines in the head, it doth much p̓ofit, and alſo againſt opilations. And it happened that a Nunne that had ſowndinges and greate opilations, by taking the *Bezaar* ſtone was healed, and likewiſe of the opilations: and being long time without her cuſtomed termes, they came very well too her and aboundantly. This ſtone p̓ofiteth much to them that haue taken Arſenike o̓ other co̓ſiue venome, fo̓ that it dooth kill and conſume the fo̓ce of the venome, and taketh away the accidentes thereof. Mike hath in this a great p̓erogatiue, and doth wo̓ke effectually, by taking much quantitie, and continually vſing the ſame, fo̓ although that it be a merueilous remedie, it muſt be vſed in co̓ſiue venomes, fo̓ that it maketh the venomes to be expelled by vomit, and doth extinguiſh the malice. It is the true Antidote againſt co̓ſiue venome, and after the vſe thereof, the ſtone may be giuen o̓ the pouder, o̓ any of the ſayde medicines, that haue vertue againſt venome. Alſo this ſtone doth p̓ofit muche againſt ſeuers that d̓inge certaine red ſpots in the bodie like to Fleabytinges, that commonly doe appeare in their ſhoulders, and in their archier parts of the bodie: theſe doe come in fo̓ce Agewes, that doe expell the humours out of the bodie, and

Hiſtoria.

ſo this conuenient that it bee ſo vſed that it may come out well, and this muſte bee done by putting deuoſitiues, and other like helpes, that may expell the humour, whereby nature is holpen, forbidding oyntmentes and other things that may diſturbe the comming out of theſe thinges. An other thing which is conuenient, is to geue to the ſicke, when theſe ſmall ſpottes doe beginne to appeare, thoſe thinges which doe extinguiſh and kill the venome: of the which we haue treated very largely hauing reſpect not to let blood, after that they haue appeared, if it come not of too muche repletion and fulneſſe of blood. One thing I haue founde for theſe redde Spottes and for *Feuers* of muche profite and notable experience in many, which is our Bolearmenike prepared in a diſhe of earth with Roſe water geuen in all medicines that are too bee taken, and in the meates that are too bee eaten, and ſurely in it I haue founde great effect, chiefly in one peere, wherein reygned many Peſtilent Agues, called Modernas, and many were delibered from them, with the vſe of it, for that this our Bolearmenike doth differ little from that of the Eaſt partes, and this ſhall bee where the *Bezaar* ſtone is not to bee had, for that it doth exceed all as I ſaw in a principall Gentleman of this citie which had a ſore *Feuer*, with ſoundinges. Vomites and other Accidentes of an Ague vpon whom did appeare ſpottes, which before I haue ſpoken of on his ſhoulders, and in geuing him the *Bezaar* ſtone with a little of the Vnicornes horne, foorthwith the Accidentes did ceaſe and began to be better, for that it did extinguiſhe and kill the force of the Agewe, which cauſed all the hurte. And after this ſore I coulde ſpeake of many heere in Spayne, that for the ſpace of this fourteene yeeres I haue vſed it, and many haue beene delibered therewith from many diſeaſes

ſes with the vſe thereof, that ſurely it ſeemeth a thing of wonderfull effectes, that a ſtone taken out of the bellie of a beaſte like to a wilde Harte or Goate in ſo little quantitie gruen, ſhoulde worke ſo greate effectes as wee haue written of. And for that it is already time to treate of the herbe *Eſcuerçonera*, becauſe wee haue beene long and treating of the *Bezaar* ſtone, I will ſpeake what is knowen of it.

¶ Of the herbe Eſcuerçonera.

THe herbe Eſcuerçonera the which wee haue promiſed to treate of, is an herbe knowen, and found within theſe thirtie yeeres. For time hath diſcouered it too vs as it hath done many other thinges, as wee ſee which they bring from the Weſt Indias, and they are ſo many thinges, as wee ſee euery day, as were neuer ſeen by thoſe that were before vs, nor yet by vs, as we haue written of in a Treatiſe that we made of theſe things which doe treate of all the things that they bring from our Indias that doeth ſerue for the vſe of medicine.

So it is that in the Countrie of *Catalunia* in the Countie of *Vrgell* in a towne called *Momblant*, was the place where ỹ herb Eſcuerçonera was firſt diſcouered & found out, & as al that countrie is moleſted & troubled of certaine venomous beaſts, *Hiſtoria.*

beaſtes which are called *Eſcurçon*, and likewiſe of many other and although that they are very Venomous and full of poyſon, there are alſo many in number, as well in the tilled fieldes as amongeſt trees, and graſſe, and eſpecially in the Coyne fieldes, in ſuch ſoyt that they are to them in ſtreyt of a Plague, and an vncurable miſchiefe, by reaſon that the people cannot labour in their Clines, nor reape their Coyne, nor doe their buſineſſe in the fieldes, by meanes that they are ſo cruelly hurt by them, whoſe venome and poyſon is ſuch, that wherſoeuer they byte, it ſwelleth foorthwith, with greate paynes, and the ſwelling riſeth vp to the heart immediatly, and if they be not remedied and ſuckered foorthwith, they die preſently: their Triacle and other benefites which they haue, did ſerue them to little purpoſe.

How this herbe was diſcouered.

And beeyng that in this time this Plague was ſo without remedie, it ſoyenned that they brought to that place from *Africa* a young man Captiue, which did heale them that were bitten with theſe ſo venemous beaſtes, with gruing them to eate of a roote, and the iuyce of an herbe that hee knewe which did them ſo much good, that it healed the byteinges and poyſon very eaſily. For the which there came ſo many people to the Yoong, that they did not onely make him free, but alſo rich, and the young man in all this tyme with all the promiſes and giftes that they coulde geue and make vnto him, woulde neuer tell them what roote and herbe it was, wherewith he healed ſo greate a Plague.

Two Perſons of the Towne beeyng very deſirous to knowe the ſame, by reaſon it ſtoode them ſo muche vpon too knowe what Herbe it was, went after him and dogged him ſo politikely, that at length they ſawe where hee gathered the hearbe and tooke out of the grounde, the rootes thereof. The Yoong beeyng gone, they wente too the place where hee gathered it, and they founde the ſtacke of the graſſe that the Yoong had gathered, of the which

which they tooke out a good quantitie, becauſe there was muche there in that place, and they went therewith too the Towne, and ſo to the houſe of the Moore, where they found him taking out the herbe of a Bagge that hee brought it in: and the one herbe and the other beeyng ſeene, they ſawe that it was all one: whereby the Moore coulde not denie but the thing which had beene by himſelfe long time hidden, was now diſcouered, and the herbe that he had gathered and geuen, and that which the other brought were all one. And from that time forwarde all the people began to know it, and ſuche as had neede of it went to geather it, and vſed it for the bytinges of theſe venemous beaſtes, as I haue ſayde. They call this herbe *Eſcuerçonera* becauſe it doeth heale and remedy the bytinges of this beaſt, called *Eſtorçu* in the *Catalan* tongue, and the ſame roote is like too the ſayde beaſt, and the beaſt like too the roote in figure. This beaſt or vermin commonly is a Spanne and a halfe long, hee is ſmall in the tayle, and is greater and greater towardes the heade: his head is greate and ſquare with a great mouth, his tongue blacke and sharpe, his teeth ſmall like to a ſhee Adder, with the which hee doeth byte, and with his tongue hee doeth pricke like to a Scorpion, his colour is full of blacke ſpottes, with diuers colours hee goeth euill fauouredly, and is continually among Plantes, and Vines, and byteth other beaſtes, as hee doeth men, hee goeth continually by the grounde, and therefore all men looke warily too theyr feete, where they are. Hee is a fierce beaſt and vglie too beholde, and full of miſchiefe, his byting is woorſer and more dangerous than the byting of a ſhee Adder of that Countrie. Onely this Herbe is contrary too him which is called of his name Eſcuerçonera: for if they caſt the iuyce vppon him, it maketh him ſowle, and if they put it into his mouth and that hee ſwallowe it downe, he dyeth. If any man

Why it is cal-led Eſcuerço-nera.

The vertue of the herbe.

bee bytten with this beaſt and doe eate of the roote and drinke of the iuyce of the herbe, foorthwith hee is healed and if hee bee ſwollen, foorthwith the ſwelling is gone, and the paynes taken away, and alſo the ſoundinges, and if they take it immediatly after they bee bitten, there will no harme happen too them, inſomuche that ſome for paſtime doe cauſe the ſayde Beaſt too byte them in the arme, or in the legge, and as they are byting of them, they eate the Roote of the herbe, and ſo feele no hurte at all, ſauing onely the Impreſſion with the ſmall Teeth, remayning, and if with the iuyce of this Herbe they doe wette throughly theyr handes and doe take with them the *Eſcorçu*, it doeth make him ſowle, in ſuche ſorte that hee doeth neyther byte nor ſtirre, but is as though hee were dead.

The Roote of this herbe is of a good ſauour, and it is ſomewhat ſweete, and is to bee eaten rawe, as the rootes of *Sanaborias* are. It is good, as I haue ſayde, againſt the bytinges of theſe beaſtes whith are called by the name thereof, beeyng eaten rawe, or rooted, or in *Conſerua*, and alſo the iuyce of it, doeth muche good beeyng made of the leaues for the ſame diſ, and beeyng drunke by it ſelfe or mingled with other Cordiall thinges, it is good againſt Uenome: and not onely it doeth remedie the bytinges of the *Eſcuerçe*, but of the Aduers, and ſnakes, and other venomous beaſtes. The water beyng taken out by a Limbecke or ſtill, geuen in the peſtilent Feuers, is a very good remedy for them, and beeyng geuen the day when the diſeaſe doeth come, when nature doeth prouoke ſome ſweate, it prouoketh it marueilouſly, inſomuche that many times the ſicke perſon remayneth whole. This roote is made in *Conſerua* and is of a good taſte and daintie, and beeyng geuen with the water of the Hearbe diſtil-

distilled, it is a very good remedie for the sayde Feuers, and for soundinges, and Melancholies of the hearte. In all partes they vse at this day the water distilled, for inspected Feuers, drinking thereof continually, or mingling it with Cordiall waters, they doe geue the Conserua and the water together many dayes, for to heale opilations of the Liuer, and lightes, and the inner partes, and for women whose flowers doeth not come orderly, and for soundinges of the heart, the manner of this herbe Escueroneera is very sayre, and beautifull to beholde, whereby wee gather it shoulde bee good for many thinges. It is in height, the length of a mans arme from the Elbowe too the hande, little more or lesse, it hath a leafe like to lucknie when it is very muche growne, but it is somewhat broader, and spreadeth much abroade by the ground, it is long and at the end sharpe, in the which there is a sinewe that groweth vp to the toppe: the Colour thereof is a light greene, and doeth caste out many braunches, beeyng rounde small and harde, like too Wood, and in the highest parte of them they caste out certayne long buddes full of rounde thinewes with some poyntes like to acorn and somewhat like too Sillowe flower buddes. In the Moneth of May there commeth out of these buddes certayne flowers very muche laden with many leaues, and beeyng allopened, there appeareth a greate flower, and rounde, and these Leaues bee yellowe like too the streames of the Sonne, it is a very fayre flower too beholde: in the ende of June the leaues thereof doe fall and the buddes become rounde: there doeth come from them many rounde rodes or stringes, that growe rounde about them, which serueth very well in the ende of the Summer. In the small codes that doe remaine are the

The figure of the herbe.

seede; and the seede beyng gone, then the Leaues of the plantes doe fall. The Roote is like too the roote of a *Sanabona* fleshie, and waighty, and leaneth with a poynt, and waxeth greater towardes the leaues, it hath a thinne ryude layned too the roote; and is of a russet colour, somewhat blackishe, and soonewhat sharpe, and beyng cut or broken, it doeth cast from it a certayne clammie waterishnesse, like too milke: it is all white within, sweete, and tastie, it groweth for the moste parte in hillie places, where some moisture is: the complection therof is whot and moyst in the first degree.

The Vertues that it hath bee suche as wee haue spoken of, the principall vertue is agaynst the *Escurçu* a beast so venemous, and doeth so much hurt, that in this sorelie it seemeth too bee a thing of great vertue. It is good when the iuyce is taken out of the leaues and clarified, and that the roote also bee taken, which is a thing of greater vertue.

And it is to be considered that although you take the iuyce and the roote of this Herbe agaynst the poyson that proceedeth of this beast which is so pernicious, it is conuenient that great diligence be vsed, as we haue a iuyce layde, for the remedie of them that are venomed: wherebye it woulde bee very well that in the meane time that the iuyce bee a preparing of the Roote of the layde Herbe, that foure or fiue fingers breadth aboue the sore it bee bounde fast; that the iuyce of the Venome doe not passe too the reste of the partes of the body, and this is too bee done in the Legge or arme. And if the dyting bee in any other place where it cannot bee bounde, then there must bee layde too it, plaisters of hyp. and strong thinges that may withstande the force of the venom: and this must be done with speed, before the hurt doe enter the inner partes, for if it once doe come to the harte, the cure will goe harde:

harde: and this muſt bee vniuerſally in al pricking̃es or bytings of venomous beaſtes. And if the wound bee ſmal it is needful to open it, with a ſmal cut or ſome other way: and if it be newe, let the cuttinges bee ſmal, and if it bee of a long tyme, then let the inciſion bee deepe, for that with the much blood that goeth out thereof, there goe out a greate parte of the venom alſo. And after the cutting let there bee applyed ſuch things as may drawe out ſtrongly the venom, ſtill adding thereunto that as ſhal be needful. Some there bee that doe ſucke out the venem of the pricke or woundes with their mouth, but it is dangerous to them that ſo doe, for ſome haue dyed therof: it is better to remedie it with ventoſities, or to put too it the hinderparte of a Cocke, or a Chicken, or a Pigeon being aliue, vppon the pricke, or wounde, the fethers being plucked from the hinder part thereof, and vſe it ſo often as ſhal bee needful, vntill you perceiue that they haue taken out the venom that is in the wounde, and euery one of them muſt be applyed thereto ſo long tyme vntil that you may perceiue that hee doeth waxe layne, or vntill he bee readie to dye. Alſo it is a good remedie to put them that bee a-liue opened at the back, and let them be there as long time as they haue any heate: and beginning to waxe colde, then take them away & put others to, and the venom being taken out by theſe meanes, let there bee put vpon the wound a medicine that hath vertue to keepe the wounde open. Some doe vſe in the cuttinges or inciſions an actuall thing to burne, called a cauterie, which doth very much good, extinguiſhing the venom, and comforting the hurte. The ſame effect doeth the cawterie potentiall in killing the venome, but it is not ſo good as the actuall, but thereby it doeth cauſe that the wounde doe not cloſe, which is very neceſſary for the cure.

The iuyce of the herbe Eſcuerçonera doeth profit very much, being put on venomous bytings or prickings, by it

ſelfe or mingled with other medicines, that haue vertue to take away the ſtrength of the venom, as treacle, methridate & other medicines like to theſe: and if the *Bezaar* ſtone might be han caſting the powder therof vpō the wound, it wil worke a marvellous effect. While they are in this caſe they muſt be kept with good order, & good gouernement, in al thinges that are contrary to them, and vſing euacuations, ſuch as is conuenient with wholeſome medicines, and there muſt bee mingled with them medicines that are againſt venom, and when time ſerueth vſe letting of blood, and in the reſt, to goe to the cure of the diſeaſe, and vnto euery one of them, as it is conuenient vniuerſally, and particularly, hauing alwayes care to giue to them that are ſicke, in the morning faſting, the conſerua of the roote of the Eſcuerçonera, and his water, or the *Bezaar* ſtone, or ꝑ powder as it is ſaid, or Bolearmenike prepared, hee muſt haue care to annoynt the harte with things which are temperate, that may comforte with powders and cordiall waters, amongeſt the which let there bee put the herbe Eſcuerçonera. And beſides the vertues that the herbe Eſcuerçonera hath againſt the bytinges of theſe beaſtes in particular, and for the remedie of all in vniuerſal, it hath alſo other particular vertues, the vſe whereof hath beene ſhewed vnto vs. it is very good againſt ſowndinges, of the harte, and for them that haue the falling ſickneſs, and for women whoſe matrix are ſuffocated or ſtopped, by taking the conſerua made of the roote, and drinking the iuyce of the herbe clarified, or the water of it diſtilled. It doeth profit much when the ſowndinges are come, but much more before they doe come: when they feele that they begin to ſownde, let them take the roote therof with the water, and it doeth hinder the comming therof: and if it do come it is much leſſe, and it doeth not worke ſo vehemently as when it is taken after. Vnto them that haue the giddineſſe in the head it doeth good, and being continually taken, it maketh the hart merrie: it doeth take away the ſadnes which is

the

the cauſe therof: the iuyce taken out of the leaues and clarified, and ſet in Sunne for certaine dayes, taking the cleereſt thereof, and put into the eyes doeth clarifie the ſight, and taketh away the dimneſſe therof, if it be mingled with a little good hony, it is good for them that feare themſelues to bee poyſoned. The conſerua of the roote being taken, and the water in the morning, that day by Gods grace they ſhal bee ſafe. The vſe and experience of this hearbe hath bin taught without any auctor: for to this day we know not with what name the authors doe terme it.

John Odoricus Mechiorius an Almayne Phiſitiō, doth write in an Epiſtle to Andrew Mathiolo, ſaying that Peter Carniſer a Catalan Phiſition, ſent to him the herbe Eſcuerçonera dry, into Germany: this Phiſition did aſke of Mathiolo what herbe it was: Mathiolo did not know what hearbe it was, neither did any other, vntil now that it hath bin ſpoken or written of. Some that are curious wil ſay that it is the *Condrilla*, a ſpice of Succory which *Dioſcorides* doth make mention of in the ſecond booke in the 122. chapter: & although that it hath ſome likeneſſe therof, it differeth much in the roote: for the *Condrilla* hath it very woodie and vnprofitable and very ſmal, and in the flowers: but they differ not in their vertues, for both of them are good for the bytings of adders. And whatſoeuer that our Eſcuerçonera is, wee ſee that his effectes are greate, as well againſt the bytinges of the Eſcuerços which is ſo euill a beaſt and venomous, as for other diſeaſes which we haue ſpoken of: which ſeeing that in ſo fewe yeres there hath bene ſo much therof diſcouered, I do truſt ỹ much more wil be hereafter by wiſe men, that there may be added to this which I haue diſcouered and written of it.

And ſeeing that we haue treated briefly and the beſt that we can of theſe twoo medicines ſo pyerious, to wit, the *Bezaar* ſtone and the hearbe Eſcuerçonera, which are twoo

things.

things ſo pꝛecious and of ſo greate effectes againſt venym, now haue we to treate of the laſt parte which wee pꝛomiſed to doe, and how we ought to keepe and pꝛeſerue our ſelues, & not to fal into ſo greate a danger, as of them is declared, for that it is better to keepe our ſelues from danger, thē to fal therein. Heerein the ancient wꝛyters haue bin very circumſpect. Amongeſt the reſt it hath beene an ancient cuſtome in Pꝛinces Courts & other greate eſtates, to haue their taſters as wel of their meate as of their dꝛinke for the eſchewing of poyſon, and ſo by the meanes thereof they aſſure themſelues to be out of peril for that matter, the which ſurely is allowable and a good cuſtome, and neceſſary for the ſafegard and health of any Pꝛince or Lorde, for if there be any hurte in the meate or in the dꝛinke, it ſhal light firſt dꝛpon thē that doe eate or dꝛinke thereof, and not dꝛpon the Pꝛince or other high eſtate, in whoſe life and health greate matters doe depende.

Trueth it is that in theſe dayes it is done more for a ceremony and eſtate, then for health & ſafety of life, & this order is vſed amongſt greate eſtates, more for cuſtome then for any thing elſe, for this purpoſe the common people haue it in eſtimation, ſo that at this preſent it is vſed contrary to that end and purpoſe it was ment, for they vſe nowe taking of a little bꝛed and dꝛinging it with the meate and ſo taſte it: that done, they caſt it away, and lykewyſe they dꝛinke a dꝛop of wyne or water: & if it ſhould be vſed as it ought to bee, they ſhould eate and dꝛinke thereof thoꝛoughly, for otherwyſe the poyſon, if there be any, cānot be diſcerned before it come in to the Pꝛinces mouth. Alſo the lord ought to command that there be pꝛepared for him diuers meates, for that if hee miſlyke of one, he may taſt of another: for being of diuers ſoꝛts he may taſt of eache a little, and eating little at once of any that were infected, it would doe leſſe hurte then if he ſhoulde eate of one diſh being infected filling himſelf therwithal, for being either of them infected and eating much thereof, it ſhal

hoe the more hurte. And note this wel, that many times a man is not giuen alwaies to eate of one meate, nor to see it alwayes tasted before he eate it, and afterwarde there appeareth in it notable hurte, therefore it is good to take your meate with a fyke or a spoone, and that they be made as Ierome Montuo a learned man in Phisike had appoynted for king Henry of Fraunce, which was made to knowe if that he had eate any venom, there must be made a little fyke and a spoone of one mixture of gold and siluer, that the olde wryters called *Electrum* and it must bee 4. partes golde and one of siluer, they must bee smooth, cleane & well burnished, with the fyke or holder let him eate his meate, and with the spoone his broth: for putting them in the meate or in the broth, if that there bee any venom therein, forthwith the golde will haue an euil colour, appearing tawnie, bleiwe, or blacke, and looling the beautie that before it had, the which will cause them to looke better to the meate, and this is done for trial thereof, and to make further experience by some beast that may eate thereof, and so to see the effect thereof, for that is the greatest experience: the lyke may bee done with the drinke to make a cuppe therof, or a broade vessel well burnished. For if the wine or water that is put into it, haue any venom, the vessel will take some colour therof as aforesaide: and if it haue no poyson therein, it will remaine in his owne colour. And surely it is a gallant and a delicate secrete, when you begin to eate any manner of meate, the first morsell that you take let it be wel chewed, and marke wel if it do byte, or haue any euil taste, or if it burne your mouth, or your tongue, or that your stomache abhorre it, for in perceiuing or feeling any thing of these signes, cast it forth, and wash your mouth with wyne or water, and leaue that meate, and sal to other: it behoueth not very wel to giue it to some beast to see the effect therof, it is good to haue in the house some beast to whome it might giuen, for to make experience therof. And the effect so appearing they haue to iudge therof. And this is to be vn-

derstoode

therfoode when the beastes come of costlue thinges, yet that serue a notable sharpenes, and they byte and burne sygh-with: the best is for them that haue suspicion, to eate meate that is rosted or sodden, & that they eate neither brothes nor pottages, for in them there may be greater hurte: and if any bee made, let them not bee made with things of smell, as Amber, muske, and sweete spyces, and let them not haue ouermuch sharpenes, for in broth or pottage, the poyson will sooner lurke them in rosted or sodden, and vse no meates, which haue much sweetnesse, therein all poyson will lurke the more. Hee that hath any suspicion when hee goeth to his meate, let him not bee so greedie to eate hastily very hastily, but let him refraine himselfe, and let him eate with leasure, by litle and litle. The lyke he must do, in his drinking, being very thirsty, hee seeketh not what he drinketh: and so many people hering very dry, haue dronke inke, lye, and also water of aresnike, not feeling the same vntil they haue hurt their body, and therefore it is conuenient to drinke leysurely by litle and litle, tasting his drinke as he drinketh: surely if men woulde be ruled by this order, they should easily finde if there were any euil thing in that they eate, and drinke. You haue to consider the colour of your meate, for thereby will somewhat appeare. If yo in will looke otherwyse, then it ought to bee, see that your vessels wherein you eate or drinke bee cleane, newe, and glistering: and if your abilitie be such, let them bee of siluer, being cleane burnished, for if you haue venom in the drinke, it is easily espied, and the siluer doth turne blacke or tawney.

Historie. Not many dayes past a Gentleman of great riches, by drinking in a plaine cuppe of siluer, perceiued the cup stayned of a sad tawney colour, and did mistrust thereat, hee only tasted the wyne, and it made his tongue rough, & his mouth also: hee looked well on the wyne that was put into the cup, & it had not that quickenes in drinking that it ought to haue had, and hee looked on the sugre, and in the bottome of the cup

thye there were many graines of arſenyke, whas yet were not diſſolued. I was called & I gathered out of the ewye moze then xx. ſmal graines of arſenike: & within certain dayes after the Gentleman fell ſicke, wherby I did coniecture that it was not the firſt tyme that they pretended to poyſon him: & ſince that, he hath bin ſicke a long time. And thus much I affirme that if the cup had not bin altered of his colour & bin infected, it had not bin perceiued. Therefoze it is neceſſary that the veſſels and tinages where wyne & water are kept, be ſtopt, foz feare leaſt any venomous thing fall therein, as lyppers, Gallamanqueſas and other lyke venomous beaſts, and therefoze it is nought to dzinke with veſſels oz cuppes that haue narrow mouths: foz it is beſt to ſee what one dzinketh in a cleere veſſel and dzoade, foz it is good foz them that do regard their health. It is good to haue a peece of a right Vnicozne hozne in a ſmal cheyne of golde, that it may bee ſwilled continually in the water that ſhalbee dzonke. It would doe well, foz not onely it taketh away the ſuſpition of the venom, but doeth put to the dzinke a meruellous cozdiall vertue. Alſo you muſt not ſtand by the fire that is made with venomous wood, foz the ſmoke doeth poyſon, as if you ſhould take poyſon, and to ſet in the chamber coales when they doe begin to kindle, many haue dyed therwith: let your apparell be kept by ſuch as you haue truſt in, foz in them may bee put things that may do notable hurte, and foz al that, as is ſaid, it doeth much profit to haue truſtie ſeruants, and that they bee ſuch whome you may truſt, and that they be of a good parentage, and ſticke not to reward them wel. And aboue al other let the Phiſition that hath the charge of your health, bee learned and experimented, diſcrete and of a good iudgemẽt, and that he be riche and of a good kinred, and beeing ſuch a one, he will not doe any thing that he ought not to doe, ſeeing that in his handes is the life and health of the Hyaſter and Lorde.

FINIS.

THE DIALOGVE OF YRON,

WHICH TREATETH OF THE greatneſſe thereof, and howe it is *the moſt excellent metall of all others*, and the thing moſt neceſſary for the ſeruices of man; and of the greate Medicinall vertues which it hath.

An Eccho for the Doctor Monardes Phiſition of Seuill.

In Seuill in the Houſe of Alonſo Eſcriuano.

THE DIA-
LOGVE OF XRON,
WHICH TREATETH OF THE
greatnesse thereof, and howe it is
[illegible]

In Seuill in the House of Alonso
[illegible].

¶ To the moſt Excellent Lorde, the Duke of Alcala, &c. my Lorde, the Doctor Monardes your Phiſition wiſheth health, &c.

Forasmuch as the metall called yron, is of ſo great importance in the worlde, and ſo neceſſary for the ſeruice of man, it moued me to make this Dialogue, which doeth treate of the greatneſſe and maruellous workes thereof. Which if they be well conſidered, they will bring admiration vnto all that ſhall reade them, by reaſon it is ſo neceſſary for all ſtates, and manners of liuing. It hath alſo greate and medicinall vertues, and likewiſe with worthineſſe, and greatneſſe, it is an Inſtrument and meane, whereby the moſt worthy haue gotten great Titles, and fame; as we ſee many of thoſe which in times paſt haue attayned vnto, among whom the Predeceſſors of your excellencie with theyr noble mindes, and ſtrong armes, the Speare in the fiſt, and the ſworde in the hande, by ouercomming battels, by getting townes and places, the name and fame of them haue byn immortall to this day. And for to augment and increaſe this the more, and to geue to your excellencie, and to your children and ſucceſſours, greater glory, you tooke to wife the excellent Duches the Ladie *Iuana Curtes* that at this day doeth beautifie the whole worlde, with her woorthineſſe, eſtimation, qualitie, and greatneſſe, daughter to that valiaunt and renowmed Prince, Don *Fernando Curtes*, who with his greatneſſe and infinite Labours

conquered.

conquered another newe world, and gate in it not onely townes, and Cities, but Kingdoms & Empyres: wherby did followe to his name euerlaſting glory. And euen ſo the children and ſucceſſours, that ſhall come of your excellencie with iuſt title ſhall reioyce of ſuche progenitors, labouring to imitat them in their great knowledge, and warlike actes that they did, taking the yron for the inſtrument thereof, that vnto them in their warlike exercises it may bee a great meane and helpe, and for that this our Dialogue doth treate of it and of the praiſe and greatneſſe thereof, I dedicate it to your excellencie as vnto whom ſo much bound, I am and it may pleaſe your excellencie to receiue my good will for too ſerue you in greater thinges.

The Dialogue of Iron, and of the greatneſſe and excellencie thereof.

BVrgus. Wherein doeth maſter Doctor goe muſing & ſtudying ſo, that he ſeemeth to be Hipocrates him ſelfe, as the olde writers haue painted him out? Doctor. On a ſicke perſon that I go to viſit. Burgus. Is it neceſſarie of ſo much care before he be ſeene? Doctor. yea long before, ſeeing from my ſtudye I had great care of him. Burgus. It is a thing of great labour, you hauing ſo many ſicke perſones as you alwaies haue, that you muſt ſtudie euery day the caſe of euery one. Doctor. They are not ſtudyed all euery day, but ſuch as haue moſt neede, and do aſke euery houre newe remedies, as in ſharpe diſeaſes, where neede is of care and diligence, whereby the occaſion of the euill may the ſooner paſſe away: for thoſe that are long ſicke, as the benefites that ſhoulde be done to them by leaſure, and by litle and litle, the ſtudies of them are after the ſame manner. Burgus. I went alſo thinking howe I ſhoulde ſee in the Contratation houſe, whither I nowe go, the great quantitie of Golde and ſiluer, which they haue nowe brought in theſe fleetes that are nowe come from the Indians, and eſpecially certeine Emeraldes, which they haue brought from the newe kingdome: For it is ſayde that three of them are worth three ſcore thouſande Ducats, and as a rare thing neuer ſeene in theſe partes, I went foorth of my Poticaries ſhopp to ſee them in the Contratation houſe. Doctor. And I alſo do go thither to viſite a ſicke perſon at the treaſurers lodging: it may be that there wee may ſee them, let vs go in at the little gate, for it

is a shorter way, and fewe people will be there. It seemeth to mee, that the greate hall of the treasurie house is shut: it may bee that whiles I go vp to see the sicke person, they will open it. Burgus. Your worship may go in Gods name, I will tarrye here for you, and seeing the great hall is not opened, I will sitt downe vppon the benche, and will see what doeth passe vntill you come.

Doctour. Master Burgus, I praye you pardon mee, if I haue tarryed long: for the qualitie of the cause hath caused mee to tarry. Burgus. Rather I woulde haue beene glad that you had tarryed longer, because I would haue seene more. Doctour. What haue you seene whiles I was absent? Burgus. The great hall being shut, and the parde full of people, and I looking vppon them earnestly, it seemeth to mee that they are people of estimation, but to my iudgement full of cares: for in them I haue seene so variable and diuerse likenesses of countenance, that I maruel at it. Some of them talking to them selues: others being alone with their heads hanging downe, and with great imagination: Others talking by two and two together: Others in clusters treating of the sales of their merchandize: Paymers and souldiours tarrying for their payementes: Others carrying away their portions of siluer, which they had taken out, running with it, as though they had stolen it: Others there were with the Notaries about their suites: Others in the office of the treasourer amongest the Registers. There was also a greate noyse of much people, deliuering and receiuing parcels of siluer, but they were in a great strife thereuppon. The Iudges were in counsell, and many people tarrying for them in such sort, that I was in greate admiration: I being there onely to beholde, and all the rest to do their businesse. And it was to mee as one that did beholde them without greefe, as a comedye, with many Pageants.

And

And that which did make mee maruell more, was to see that none were merrye, nor content: rather they seemed to haue great care and troubles.

Doctour. Master Burgus, I am glad you haue seene what doeth passe in that house, with so much attention: for all that which you haue seene, that Gold and siluer is cause thereof, which with so great good will you came to see, and this is it which is the cause of their troubles, and cares, and not onely it bringeth such as you sawe there amazed and astonied, but many others, for they are at this daye the instrument of all these things. Some they put downe, others they rayse vp, whereby they haue rule, and dominion in the worlde. These mortall men haue put so much felicitie in them, that they haue and do procure them, by the losse of their lyues, and shedding of their bloud, and after they haue them, they conserue them with much labour, and with greater care keepe them, and with much misery they spend them, and with great euill fortune they lose them. These are they that take away quietnesse and rest. They take awaye sleape, and many passe the day to keepe them, and to increase their afflictions and cares. In the night also they rest with feare, and care: there are in them so many snares and hazardes, as wee see euery day.

Burgus. For all this I would see the Golde, the siluer, and the Emeraldes. Doctour. What: master Burgus, haue you neuer seene Golde, siluer, and Emeraldes? Burgus. Yea, I haue seene them, but in little quantitie. Doctour. What do you thinke is there in seeing of little, or much, but to see much earth, or little earth, and moste of all without the profite of man, of as many as nature hath created? And if you haue so great desire to see precious metals: I will carrye you to a place where you shall see one metall much more of price, & of greater estimation, then the golde & siluer ỳ you were so desirous to see, & better, & of more profit

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ther the Emeraldes, for that theſe things concerning ſtones are no other thing, but an opinion which men haue of them, and wee haue ſeene very ferue wonders that they do, by any thing that is written of them, except it bee to take money out of one purſe, and to conueygh it into an other. I knowe no other vertue that they haue. And the Golde and Siluer is no other thing but a ruſt and earth of that couliour, which nature did breede in the bowels of the earth, as ſhee did other metalles. Truth it is, that the people haue put more eſtimation in theſe two, then in the reſt: in ſo much that ſuch as haue aboundance of them are called riche: and that is called riches, wherof Socrates ſayth, that they do no ſeruice to the wiſe man, but to trouble his mynd, as the long apparell doeth trouble the bodye. And ſeing wee are come to the houſe where the mettall is, that is more pretious then Golde, Siluer, and Emeraldes, let vs go in, for maſter Ortuño will giue vs leaue: the porche of the doore is freſhe, and the heate is greate, for here wee ſhall paſſe well awaye a parte of the hoate after noone.

Socrates.

Ortuño. What do you lacke maſter Doctour? Doctour. Wee would be merry and reſt vs a litle in this your porche of your doore. Ortuño. I am very glad thereof. Will it pleaſe your worſhips to ſit downe, for here are chayres?

Doctour. Maſter Ortuño, the hote after noone is better to paſſe in Biskoy, then here in Seuill. Ortuño. There is alſo heate at this tyme of the yeare, as there is here, but here is a difference, that in this citie the houſes are made verye well to defende the heate: and there the moſte parte of the houſes are made of boordes, to defende the great colde, and at this tyme of the yeare they are verye hote. It is well ſpoken of ſuch as ſaye, that in the Winter tyme it is good to dwell in Burgus, and in the Summer in Seuill, for becauſe the houſes are made to remedye and ſerue both theſe ſeaſons.

Doctour.

Doctor. And ſeeing wee are heere, I will ſhewe Maiſter Burgus the metall I promiſed him, which is richer then golde, ſiluer, or Emeraldes which hee went to ſee. B. I would be glad to ſee what it is. D. theſe planches of Iron that you ſee leaning to theſe walles, is the true metall moſt precious, which ſerueth the world: with it men profit themſelues in their neceſſities: this is the true golde and ſiluer, without which wee coulde not liue, nor men coulde exercyſe their artes, and offices without it; and with it are recouered the true riches, all fruites, and tempozall goods, and with this mettal al other mettalles are fined and brought to their perfection. B. Truth it is, that yron is very neceſſary: but it is a playne thing that golde and ſiluer are more excellent then it, and they are bred of a better original ſubſtance, and of a greater beginning then it, as it appeareth in the fayrneſſe and excellencie which they haue, more then all other metalls. *Iron.*

D. Maiſter Burgus, you ſhall vnderſtande, that all theſe mettalls doe proceede and are ingendred of one maner of ſubſtance, original, and beginning. Trueth it is, that there haue beene great opinions and diuers iudgementes among the ancient and wyſe Philoſophers, whereupon the original and beginning therof ſhould bee, and whereof they are ingendred. Some doe ſay, that moyſture congeled into a certayne ſoyme, is the matter of al metalls. Ariſtotle ſaieth, that they are ingendred of a vapour entred into the bowels of the earth. Democrito ſaieth, that they are made of a certayne kinde of lyme and lye. Gil a Spaniſh Moore ſaieth, that they are made of aſhes: others ſay that they are made of al the Elementes: ſome ſay that they are congeled of a cold cauſe: others, that heate doth make them thicke. The Aſtronomers doe attribute this matter to the ſuperiour cauſes, and to the knowen ſtarres, giuing to euery Planet his mettal. Plato willing to reproue the one and the other, woulde that the celeſtial vertue, with the earthly were the cauſe of his beginning. *The originall of the metalls and of what they are ingendred.* *Ariſtotle.* *Democrito.* *The Aſtronomers.* *Plato.*

beginning, and original.

Trimegist. Plinie. Trimegisto sayde, that the earth was the mother of the metals, and the heauen the Father. And Plinie saith these wordes. The inner parte of the earth is a thing most precious, for into it, and through it doe goe, and pearce all the influences of heauen, ingendring therein thinges of greate price, as stones and metals: and this is done, as *Calcidonio* Platonico doeth say, by reason of the greate heate that is in the inner parte of it. *Calisthenes.* Calisthenes vnderstood that the forme of metals were all one. *Anaxagoras and Hermes.* Anaxagoras and Hermes sayde, that the metalls had one forme in the inner parte, and an other in the outwarde parte; one secret, and an other manifest, after the manner as the lead hath within it gold, and the gold lead, and so of al the rest of the metals. See you my maisters howe many and howe variable opinions there are among wise men.

A common opinion. Auicen. There is another opinion, which is that which is common, and which for the most certayne we doe followe, which Auicen wrote in his bookes of Metheurous, and in the bookes hee made of Alcumisto, which were confirmed by *Geber.* Geber and Raymond Lullio, and *Raymond. Arnold.* Arnolde de Villa noua, and all the rest that haue treated of these matters, euen vnto our time, doe say, that the true matter of all metals is ingendred of brimstone, and quicksiluer, the brimstone as the father, and the quicksiluer as the mother: and the heat of the brimstone, doeth incorporate, and congele with the quicksiluer, in such sorte that of these twoo thinges are made the metals which are in the bowelles of earth: and of the variation of these twoo beginninges, they come to differ the one from the other, and of the purenesse of these twoo beginnings, some doe come to be more excellent then other: and for this the golde is more profitable & more sayre then all other metalles, for because it is formed of his beginning, cleane, and pure, which was the cause and originall of his perfection.

And

And there were Philosophers which sayd that al metals should haue bin gold, if it had not bin for the imperfection of the sulphur, and the quicksiluer. And al other metals besides the golde, they call imperfect mineralles, because they had not their purenesse, and concoction, that the gold had, with that maruellous friendshippe, which nature gaue vnto it. And of this it commeth, that the Alcumistes for to make golde, doe pretende to make cleane and purifie these twoo beginninges of the which all the metalles are made, and beeing put into their perfection the golde is made by of them, which is the metall most pure and cleane, of all other. Thus they doe woorke with their distillations and limbecks: and howe harde it is to doe, let them report and speake that haue spent their goods, and also their patrimonies therevppon, and yet in the end haue performed nothing at all.

Such as doe wryte against them, making impossible their woorkes and effectes, doe say, that in the bowels of the earth, the metals are not ingendred, nor made of brimstone, and quicksiluer, as they thinke and holde it for certayne, so they cannot make of them by arte, for if it were so, that of brimstone and quicksiluer they were ingendred, there would be some rale of them, in the mynes of golde, and siluer, and of the other metals: for it is seene that there is no signe or bayne of them in any of those mynes, howe deepe so euer they bee: but rather they are mynes of themselues, as wee see, that neyther in them are founde metalles, nor in the mynes of the metals are founde sulphur, nor quicksiluer. And if it were so as they say that the metalles doe breede, and are newly ingendred of these twoo beginnings, it must bee of force, that one metall were alreadie made, and the other should goe a making, for that all could not bee made alyke: but rather they take out all metalles ready made, and perfectioned, and in the meltinges

that

that is made of them, are neither fownde sulfur, nor quicke-siluer. The cause is harde, and the opinions are many, as you haue heard. I knowe none that hath hit the marke, God only knoweth, who gaue to nature certaine lawes, and maners to congrie, and make these mettals, with such mixture and forme as it hath pleased him to do. Hereof it is that some haue beene of opinion, and not without greate reason, that the mettalles were made and bred ioyntly, with the worlde, as saint Augustin sayeth: All that euer the Lord made he made it together, at one tyme, and he did create it euen so, when he made the worlde, and created the earth, ioyntly with it, and in the bowelles of it he created the metalles, and that which is to bee taken for most certaine in this cause, as also that which doeth shewe most effectes; is the common opinion, which sayeth, that the metalles are ingendred of brimstone, and quicksiluer, for therby are dissolued many doubes, which woulde be harde to deuise, if it were not so. And this is the best opinion, most sure, and true, and with the greatest demonstration. B. Great thinges hath maister D. shewed vs, for they haue put me in admiration, and I doe vnderstande that his desire is to giue vs to vnderstande, the original cause of what the yron is ingendred, seing that his intent is to treate of it, and of his greatnes. D. Trueth it is, that my principal intent in that which I haue sayde, is to shewe you howe the yron is made, and created of the same beginnings, and matter, that the golde and siluer are made of, and the rest of the mettales, and that the yron doeth not differ from the golde in more, then the golde is made of his beginninges cleane and pure, whereby it is bright, glittering, and faire, and the yron bycause it is made of grosse beginnings, and not pure, therefore it is foule, blacke, and darke, as wee see it, and although it bee so, yet it is more excellent then golde, or siluer, and al other mettalles, for of it wee receiue more benefite, and haue more need of it, then of all the rest: and al other mettales, without it are of no value, for it doeth

take

take them out, from vnderneath the ground, and with it they are wrought and come to their perfection. With it are vessels made, money, and all other thinges which serue for the vse and profit of man: & in this respect it is of more strigth, then al they are of, seeing that it doth make them al subiect, and in such sorte doeth grinde and beate them, that all they doe come vnder the worching thereof, perforce. And before wee passe further, it wil doe wel that Maister Ortuño, who was borne in Biskey, doe tel vs howe the yron is taken out, made, and brought to perfection, and the rest that hee doeth knowe thereof: for this being knowen, wee wil lay the matter, with the better foundation. Ortuño. Maister Doctor hath saide so much vnto vs, that hee hath bounde mee lykewyse to runne my race, and I will speake that which I knowe, although that my talke be as of a Biskayne.

How Iron is made.

Your worshippes shall vnderstande that all the Hilly Country of Biskey, for the most parte are mynes of yron, and although that all of them are not wrought vppon, yet those which are the best, are wrought, and such where most quantity of mettal is taken out: the others as a thing of little benefite, bee not wrought vppon, bycause they yeelde not the cost that is made in taking out the mettal of them. The stones which are vppon all in the vppermost parte of the bayne, are the most strong and harde yron, in so much that it is called steele, for the greate strength that it hath, the vppermost parte is alwayes of greate rockes, wherein is the mettall which they vndermyne, and put fire vnder them that therewith they may breake, and afterwarde with great hammers they breake them, and make them in peeces, and after put them into an Ouen, lyke to a lyme keele, and put fire to them, that therewith they may bee made soft the easier, and to make them in smaller peeces. And beeing so done they are put into a Furnace, made for the purpose, that they may melte, and there it is melt, and

the Iron doeth fall downe into the lowest parte, and so is made a great cake, the which being deuided into peeces, they carry them to the forge, where are certeine great hammers or sledges of Iron which the water dryueth, and they beate them, and there they are forged, and doe make these planches that you see there leaning. Trueth it is, that there are mynes where some Iron is more strong then other some, and likewise harder and stronger to labour. The Iron of Almayne is softer and gentler to worke: That of Flaunders is harde and naught: and therefore it is that many things are soone broken that are made of it. In Italy you haue all sortes, that of Biskey is the best, by reason it is good to worke, and it is more mighty and strong then all other, and for the goodnesse it hath, it is carryed to all partes.

Almayne.
Flanders.
Biskey.

Doctour. Do they bring Steele from Biskey as they do from Italy? Ortuño. They do bring a certeine kinde of Iron so harde and strong, that being wrought, it serueth for Steele, chiefely with a temperature that is giuen to it, that doeth make it very strong, although that it be wrought with great labour. There is great difference betweene this, and the Steele which they bring from Italy, and chiefely from Milan, for this is very pleasant to worke and softe, and is farre better, and the craftes men that doe worke it, for this cause are desirous of it, and do vse it more then any other. Doctour. Some will say, that the Steele is a myne alone of it selfe distant frō the Iron. Ortuño. It is not so, for all are mynes of Iron, but that some is more strong then other some, and the stronger and harder it is, for the strength and hardnesse thereof wee call it Steele, and there are countries which haue no other Iron but this which is harde and strong, as all the countrey of Mondragon, where all the mynes that are in it, are of this Iron, strong, & harde, whereby it is called Steele, all that is taken out of them, the disposition of the place doeth cause it, but that which they bring

Italie.

Mondragon.

from

from Italy is of another sorte. And the countries and diuers manners of yron, some of soft yron & easie to worke, and others of hard & strong yron, & not easie to worke. And for to make the steele which they sende vs, they vse it in this sorte: they take of the soft yron, the quantitie they seeme good, and they make it ingraine small thinne plancher, then they take marble ground small, and also the dust of the yron ground small, and mingling it al together, they put it into a furnace to melt, prepared for this purpose, with much quantitie of kindled coale, they cast al together into it, & geueth it a strong fire, and after they cast to it some of that hard Iron that is so hard, that it cannot be wrought, and with a strong fire it is al melt, and they make it one peece, of the which they make these barres of steele, that they bring to these partes, in so great quantitie the which they call Steele, by reason it is hard to worke, and strong, & in Latin it is called Chalibs, by reason of certain smal townes y were so called, whereas was yron most strong & harde. The steele serueth for many things, bicause it is of greater might, and stronger then the yron, and of more actiuitie, and they make strong & tractile the toales of yron with it, to endure the longer, and may doe their work more quickly, with more strength & readines, for that it is an yron more pure and cleane, and for this cause it is more hye, and white, and better to be wrought: & this is to conclude that which I haue vnder stoode of the originall of yron and of steele. D. Maister Ortuño, hath sayde very well, and not in short speeche, but wisely, and discretly. Reason would that many people should buy of these 2. metalles, for I haue vnderstood that they serue for many things. Ortuño. they which doe buy yron of me, are many, but they which doe worke it, are many more, for I doe not know any office or science in all this cittie whereto yron and steele are not needful, & necessary. D. M. B. & I would be glad y you would tel vs in what occupations, principally yron is vsed & spent. Ortuño. They are so many, that in many wayes they

The maner how they make Steele in Italie.

Steele.

will not be vexlaued, much lesse in the little tyme that we haue here. D. Let vs be enformed as long as time will permit. Ortuño. I wil speake of some thinges which I doe remember. One of the thinges in the which yron is most spent, as also a greate parte of the steele, is in armour, as well defensiue, as offensiue, so that there is no place at this day in the worlde where they are not vsed, and exercised, and in many Countries they are made. Chiefly there is spent much yron in making of handgunnes, the vse whereof is so much in the warres, and warlyke exercises, that the people of greatest fame and actiuitie, are they which shoote in them: as a thing very principal, and most necessary: but surely it was an inuention of the Deuill, for to carrie many to hell. And to speake of all kinde of weapons which are made of yron and steele, it will aske a longer tyme, then we haue. The yron doth profite for the tilling of the earth, and labouring of the fieldes, and for the benefites of all the woorkes in the Countrie, to sowe, and doe other woorkes, a thing so necessarie and profitable for all people, seeing that the woorkes of the fieldes doth sustaine all manner of estates, in the worlde. The yron serueth to make buildinges, so many sortes, and diuers, that therewith they builde Cities, Townes, Villages, Forts, Churches, and publike places, the which without yron and steele could not be made, as also in the sciences of any manner of handycrafts man, in the which there are so many necessary instruments, for to vse, and exercise, that therby you may see howe necessary the yron and steele is, seeing that without the they cannot be made, nor any thing can bee wrought. And to expresse euery office, and science by it selfe, that by meanes of these twoo metalles are made and exercised, it will neuer bee made an ende of. One thing I wil speake with truth, that there is nothing in the worlde, bee it by it selfe alone or with the helpe of another thing, that hath not need of yron and steele.

In what thinges Iron & Steele are spent.

By

By meanes of theſe two metals, kinges & pꝛinces do get kingdomes, and cities, & by meanes of them they do make ſubiect their enimies, and do defende their goods and perſons. And as Liuio ſayth, that with Iron the countrie is defended, and not with golde, and with it kings are made ſtrong and mighcie, and are eſteemed and had in great reuerence. By Iron iuſtice is kept and maintayned, and by the meanes of it, euill doers are chaſtened, and the good conſerued. This mettall hath ſo much authoꝛitie in the woꝛld, that it conſerueth peace and quietneſſe in common wealthes, in cities, in feeldes, and in the deſertes, in ſuch ſoꝛt that by it in all places they haue all their aſſurance, and defence: and ſo much may be ſayde of that which it can doe, and the great authoꝛity that it hath, and the meane that it is foꝛ al things, that my tongue is not able to ſpeake them, noꝛ my memoꝛy to expꝛeſſe them. One thing I will ſay, that the auncient Romaines had by it ſuch eſtimation, that onely the noble people onely might weare a ring, & the ſame to be of Iron.

Of two needles which are made of ſteele I wil ſpeake, as of the greateſt thinges that may be thought: the one is the Needle with the which they do ſowe: howe neceſſary it is in the woꝛld, in cities, in townes, in common wealthes, in particular houſes, in the feeld, in the Sea, & in al places, yea and to anye one particular man alone? And let ſo manye Artes ſpeake thereof, that by meanes of the Needle are vſed, and don, and without it, they ſhould not be vſed noꝛ done and being ſo many, it will be a thing incompꝛehenſible to ſpeake of them. Let euery man conſider thereof, ſeeing that from the king vnto the ſheepeheard, and from the biſhop to the ſexton, they cannot paſſe without the vſe of it. And if we looke what ſeruice it doeth to women in their vſes and exerciſes, in their ſowings and woꝛkes woꝛought vpon linen cloth and ſilke, things ſo politike, and delicate, that with the Needle they do woꝛke: Imitating alſo, in things which they woꝛke, like vnto the woꝛke of nature, making beaſts, birds, *The ſowing needle.*

plants, leaues, and flowers, which do seeme with the branches, that they giue of like in coulours, as if it were the self same that is growing in the feelde. I sawe the picture of the kings maiestie made with a needle so naturally, as if an excellent painter had paynted it. Of all this the needle is the instrument: a thing so small that it is hid among the fingers. The Indians were in great admiration thereof at the beginning, when they were first discouered, when they sawe Spaniards sowe with a Needle, for it seemed to them a thing of wonder, and they gaue for a Needle much golde, and they were asked wherefore they would haue them, seeing that they were naked: they answered, for the workes that the Spaniardes did with them, they would haue them in their power for a thing of admiration. And with them they tooke out the thornes that ran into their feete, better then with any other thing.

The needle for nauigation.

The other Needle is that which serueth for Nauigation to saile withall in the Sea, and is one of the greatest things that hath beene discouered in the whole worlde, within this little tyme: and by meanes thereof, there haue beene found newe worldes, great kingdomes, and prouinces, neuer seene nor knowen vnto vs. And if the Needle had not bene found, they had neuer bin discouered. When they wanted it, the nauigation was very little, and short: they sayled onely casting about by the bankes of the Sea coastes: and nowe by the meanes of it, they do inquire them selues, and do saile in such sort, that the shippe called the Victorie sayled all the rounde worlde ouer, as the Sunne goeth euery day, that is sayde, shee sayled at one time twelue thousande leagues. And that which is more to be marueiled at, that the shippe being in a gulfe of 800. or 1000. leagues, by meanes of the Needle they came to the porte which they pretended to go vnto, without any other knowledge, more then by the meanes of the Needle, or as we call it the compasse,

the

the which is of steele: and they do rubbe ouer one parte of it with the lode stone, and forthwith by particular vertue which God hath giuen vnto it by that parte which they did rubbe ouer with the lode stone, it looketh towardes the Pole, which is neare to the North, and perpetually it doeth this being in the Sea, or on the land, eyther by the day, or by the night, with the Sunne or without it, alwayes it looketh towardes the North. With the which Needle, and with the carde of Nauigation, wherein is placed a distinction for the knowledge of the wyndes, and the description of the portes, they sayle so many millions of leagues, as at this day wee see: and it is done so easily, that it is very wonderfull. The inuention of this maruelous Needle was founde by a Mariner, who was borne in the citie of Melsi in Italy. Also the Iron & Steele do serue to make clockes, which is a thing of greate art, & very necessary to line & rule & order: for by them shall be knowne the workes that are to be made, & the time that shal be spent in them, they serue for all states of people, whereby they may liue wisely & discretely: & where is no clocke they liue like beasts. they are made at this day with so much art & curiousnesse, that they make great admiration, they purifie and make cleane these two metals, that they make them as bright as any other: they gylde them, they siluer them, & there is giuen to them other coulors, & are made very fayre, as we see that there are made cheynes of Steele very delicate and fyne: and there are giuen to them diuerse shapes and coulours, and are more esteemed then those which are made of Golde or Siluer. These metals are distilled by the waye of Alcumisse: and there is made of them *Quinta essencia*, as of Golde and Siluer. The Alcumistes doe saye, that the metall moste apte for their causes and effectes, is the Iron.

Who first founde his needle.

Distilled.

The Iron doeth suffer a grieuous disease, which doeth consume and make an ende of it, which is called Rust,

That ruſt come not.

ruſt, and becauſe it may not come to it, there are many remedies, that the things which are made of Iron, and of Steele may be continually cleane: principally, that they bee put into no moyſt place, and that they be occupyed and vſed, gilding them or ſilvering them: in ſo doing they be kepte cleane from the aforeſayde ruſt, or annoynting them with common oyle, or with the marrowe of a Deare, or with the fatt of birdes, or with white lead and vineger, when they are taken with the ruſt. For to take it away, they muſt be filed of, and put into vineger, and after into the fire, for with this it is taken away, vnleſſe when they be ſo much eaten, that they are not to be remedyed with theſe benefites. I doe not ſpeake of the fineſſe and delicateneſſe that there is in ſoldering of it, and cloſing of it together, and of the tempring of it in the forge, becauſe I am verye I let it paſſe, with many other things that I ſhould ſay thereof, and do conclude, that theſe two things, Iron and Steele are the moſte neceſſarye things for the ſeruice of mã, of as many as are in the world.

Remedies when the ruſt hath taken it.

Doctour. I am very glad with that which maiſter Ortuño hath ſpoken: for all is to confirme the excellencies, & greatneſſe which I haue vnderſtoode of theſe two mettales, wherby I do take them to be more neceſſarye then the golde and ſilver, if we do conſider well of it. The golde doth not ſerue vs principally for any other thing, but for money, which is to buy any thing therewith, and for the trade of things, the which any other metall might ſerue, or any other thing. For in the olde tyme as there was no money, they did barter and change one thing for another: and by reaſon in this barteryng and changing there could not be vſed any equalitie and iuſtification betweene parties; the wiſe and diſcreete men of common wealthes did agree together to make a thing, which might ſerue the lacke that might be of the one partye to the other, that with it the thinges might be made equall, and there might be a iuſtification of both partes. And for this reaſon and effect, there was inuented and made the firſt

money,

money, which was neither of golde nor siluer, but of yron and of metall, as wee see in the mony of old tyme. And after that, the Romaynes made it of golde and siluer, for the sayntnesse thereof, but it is sufficient that the first which was made, was of yron and of metall, seeing that the Indians haue it to this day, of fruites of trees, and especially of the *Cacao*, which is the fruite of a tree, lyke to an Almond, this hath serued, and doeth serue them for money, to buy, and to sell, and to vse all playnesse, in their buzinesse. And in all Guinea the blacke people called Negros doe vse for money, for the same effect, certayne little snayles, which they finde in the Sea, as also other nations doe vse of thinges lyke to this. *Money made of fruite of Trees.*

B. I haue beide my peace, harkening to your woorshippes, with greate attention, and surely you haue treated in thinges of greate importance, and of greate learning: and seeing you goe treating so effectually the matter of yron, and so delicately, and with so greate learning, I woulde that Maister Doctor might satisfie vs one thing, that I haue seene decyded of learned men, vppon the complection of yron; for some doe say it is colde, and vppon this I haue had so many alterations, that they haue amased me, and seeing that Maister Doctor can certifie vs concerning this matter, wee shall take greate pleasure, if that her will declare it vnto vs. D. I thought to haue made an ende with this saying, and that I had accomplished my promise with Maister Burgus: but nowe her will dyspute wee to a question, the most harde and difficulte that is in al Physicke, and surely it were neede of more tyme, then that wee haue to determine it.

B. Your woorship may not escape by that meanes, for to morrowe you may make an ende of that, which you cannot doe this day. Ortuño. I shal receiue great pleasure in it, although it bee not my profession: for beeing a thing touching yron, I shal reioyce therein. D. For to content you, I wil

doe it, and I will returne hither to morrow after Dinner because we may have time and place to treate of all thinges that are to be talked of you. I goe to visite my sicke people the little time that both remayne: and Maister Burgus will goe too his Apotheca-ries shoppe, and so God be with you.

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The Second parte of the Dialogue of Iron, treating of the vertues thereof.

Doctour. I am right glad, that I find maister Burgus here, for as I came by the waye, I sent to call him, because it might haue chanced that wee should not haue met so well together as wee did yesterdaye. For wee went from hence whē it was night. Burgus. For a matter of so great importance: and that doeth ging so much satisfaction and contentment it is good to come timely. Ortulo. You are welcome, maister Doctour, you haue verye well accomplished your promise. God saue you, in a good houre be it, the Psyche of the daye is verye frithe, and it is needefull that it shulde, be so, because it is so hote. Burgus. Seeing that wee bee nowe here late downe, and are so well shadowed from the heate, it will do well, that maister Doctour do relate vnto vs, that which wee asked of him yesterday, that the tyme passe not away in vayne. Doctour. I do mynd so to do, for alwayes I come shorte and nearye, and haue neede of tyme. This question which wee will treate of, is so difficultie, that many of the olde writers, who haue treated of Iron, did let it alone, and medled not with it: for the doubtes they had thereof, whether it were hote or colde: And if any did treate thereof, it was so shorte, and so out of order, that they lefte not any thing knowen nor perfect, following euerye one the opinion that seemed best to his

The question if the yron be hot or cold.

stand his grounde.

And that wee may more apparently see the same, I will speake of such that holde the one opinion, and also of those that are of the other, and the parties being heard, wee will iudge that which shall seeme best vnto vs. Let vs speak first of those that affirme Iron to be colde, and let Galen be the first, who doeth saye that all those metals of their nature are drye, and so they haue great vertue, and strength to drye by, and that that hath more vertue & strength to doe this among all of them, is the Iron, as also with this vertue to drye by: it hath also vertue to make colde. He doeth compare it to the stone, saying that the substance of the stone is constant, and stedfast, by the colde, and dryeth that it hath: Euen so is the Iron, in such sorte that it hath the nature of the stone, the which is colde and drye. And this which hee saieth in the vnity of his Methodo, hee doeth confirme in that of the naturall faculties. The harde bodies do shewe to haue more earthly partes, and as the Iron is most harde, it hath more then all other thinges, whereby it commeth to be colde and drye.

That the Iron is cold. Galen.

Idem.

Auerroys.

Auerroyes doeth confirme the same in the fifth of his *Colliget* and saieth: things which are made harde of heate, with the dominion of earthly parties ought to be colde, and drye, as the Iron is.

Alberto Magno.

Alberto Magno in the booke of the Metheuros saieth: the Iron when it is kindled maketh it settle very reade, by because in his principall qualitie it hath earthly partes, the same hee doth confirme in the booke which he made of metals.

Conciliador. Idem.

Conciliador in the difference 155. saieth: in the Iron is not founde that vertue which is expellerly active, but in the ende it is colde and drye. The same wordes are saide in the difference 128. Gentill in the same question which he made *de Alteratione medicinarum*, saieth, that the Iron is colde and drye.

Herculano

Herculano in the chapter *de Vomitu* confirmeth the same. Iacobus de partibus vpon the second of the first, sayeth that the yron is colde and dry. We do see that the waters which haue quenched hot yron or steele, are colde and dry. Auicen in the seconde of the first, sayeth that they doe restrayne the colour, and take away dryeth, and the heat, chiefly in time of very hot weather. And following after this, Menardo saith, that the water which hath cooled hot steele is colde, seing that it taketh away the dryeth, and doth mittigate the heate, in tyme of hot weather: and the dryeth being taken away, causeth that the putrefaction of the seuers do cease, and where they are with stooles, it maketh an excellent woorke. Albucasis in the booke which hee made of cering instrumentes sayeth, that those instrumentes wherewith the head shoulde be cered, ought to be of golde, bicause it is most temperatery that in no manner of wyse they be of yron, bycause the yron is colde of nature.

Herculano.
Iacobus de partibus.
Auicen.
Menardo.
Albucasis.

Brasauola in his booke of the Frenche disease sayeth, that the yron is colde and dry, which as he sayeth doth shewe wel in his colour and manner of substance, and in the darkenes and waight it hath, for these thinges doe alwaies appeare, and come into earthly substance, as that which is light in to hot and ayery substance, which is knowen to bee colde and dry for his effectes, seeing that it taketh away, and doth repelle the cholerike stooles, it withholdeth the flure, and hot runnings. That which this doeth, alwayes is colde and dry.

Brasauola.

Sanauarola putteth the degrees of the coldnes, which the yron hath, and sayeth, that it is colde in the seconde degree, and dry in the third. B. Maister Doctor I pray you to passe forwarde: for vnto mee, that which is spoken, is sufficient, for I haue no doubt therof, but that the yron is colde and dry, and alwayes I haue vnderstood it to be so, and no lesse with the confirmation of such authors. I holde it for more certaine and firme. D. Maister Burgus hath very quickly

Sanauarola.

determined without hearing the other partie. And therefore it is said that the iudge should haue two eares, the one to heare the one partie, and the other to heare the other partie: & when you haue heard the contrary party which saith, that the yron is hot, encountred with so grauie men, and so wise, as the aforesaide, perhappes you shal remaine confounded, in hauing made so light a iudgement. B. Is it possible that any do say that the yron which is harde and colde, & weighty, is not cold, but hot? I cannot beleeue it, vnlesse it were with some sophisticall arguments. D. It is not hee, but with very plain reasons & euident, spoken by the most principall Phisitions, and Philosophers, that haue beene heretofore. Galen in his nynth booke of the simple medicines, saieth, that the metalls haue much substance of the fire mingled with the rest: how much reason is it, to bee more in the yron then in the rest of the metals, but because it is hard and thicke, let Rasis shewe it. for in the 21. of the *Continent*, he doeth say yron to be hot, & dry, in the third degree. And for the confirmation thereof, let Mesue be cited, who was both a Phisition and a Philosopher, very famous in his time. Alisbar in the 5. of his *Theorica*, doeth say that the water that hath quenched hot steele, is hot and dry, because it hath vertue to consume the superfluities of the stomache, and openeth the inner parts of the body, which are all workes of heate. Auicen in the second *Canon* saith, that the sterile water doth refine, which worke is only of heate, and he himself giueth it, in the disease of the palsy, which is a disease by the most part, that commeth of cold causes. Conciliador in the Commentaries which he made vpon the problemes of Aristotle, maketh a great doubt in this matter, saying that the authors which doe treate of yron, did not determine if it were hot or cold, but that their opinion is, that it doth more decline to be hot then colde. Auicen saith, that the rust of the yron is hot. Mathew de Gradi saith so likewise. Alberto Magno in the booke which he made of metals, in the 3. parte saith, that of the

That the Iron is hote.

Galen.

Rasis.

Alisbar.

Auicen.

Idem.

Conciliador.

Auicen.

Mathew de Gradi.

Alberto Magno.

the gold and the copper there is no doubt, but they are hot, and chiefly the copper, by reason it is of a darker colour, and for this cause the yron doth participate of heate. The Astronomers doe say likewise that it is hot, seing that they doute it, to be under the dominion of Mars, which is hot and dry. And besides these graue authors the reason doth shew it self, and the works and effects it hath. We see that it doth ouercome the superfluous moysture of the stomake, it openeth the opilations, it prouoketh the monthly customs of women, it consumeth, and dryeth vp all which are works of heat, insomuch that I do perceiue with that which is already spoke that M.B. is amazed, and of another opinion then he was before. B. Surely it is so, sithence I haue heard such graue men shew so good reasons that the yron is hot, it hath driuen me into a great doubt, and confusion, and knowe not how to determine with my self, vnto which part I shal inclyne, and beleeue. D. and so likewise many others haue done that knew not what they should determine. And wryting of the yron they set not downe of what complection it was, bicause they knew not to what part they should inclyne, seeing the variety of iudgements were such as we haue declared. B. It would be a learned thing & very conuenient to make certain in our iudgement these authors, seing that so long tyme they haue bin at difference, & at discord: and it seemeth to me that M. Doctor might do very wel, seing that the Grecians & Latinians did sit in counsel together with one consent, to determine vpon the letting of bloud, for the sticke in the syde, and other controuerses which were in this matter: & seeing that worke hath bin so esteemed in all places, likewise this will be of great estimation, to make such graue authors to agree, which are so different & contrary in opinions. D. It seemeth to be a hard thing to do this. B. the greater it is, the more it will be esteemed. D. Bycause my good will is to please Maister Burgus, I will speake my minde and opinion, more for the desire to tell the certayne truth, then to set the iudge, and too set downe a finall iudgement,

and

and determination of this controuersie.

A concorde of the difference.

We haue layde with the opinion of Auicen, and the reſt of the authors, that al metals are made of ſulfur and quickſiluer, the ſulfur as the father, and the quickſiluer as the mother, the one as the maker, and the other as the matter, and being ſo, the matter whereof the yron is made, is of theſe twoo things, and of theſe twoo beginninges, of the moſt hot ſulfur, and of the moſt colde quickſiluer. The which nature hath placed in the inner partes of the earth, and made them metals, and where there was theſe twoo beginninges, moſt pure, it was made golde, and lykewyſe of that which was groſſe and vnpure, accoyding to the degree and qualitie of euery one, there was ingendred and made the metal, conformably to the purneſſe, or groſneſſe that it had: and where theſe metals are moye vnpure, moye groſſe, and moye darke, the yron did ingender. The which being of beginnings not pure noy cleane, but groſſe and filthy, became to be a metall, moye harde then al other metals, ſo that by meanes of it ſtrength, there might bee ſome who might make it eaſie and ſubiect to bee wrought, as alſo it might bee a neceſſary inſtrument that thereof men might profite themſelues. And whereas the yron is made and ingendred of theſe twoo beginnings, which are, ſulfur and quickſiluer, the one hot, and the other colde: ſo it hath the complection, and temperature, and doeth participate of both qualities: wherfore it is ſo dry, and for this cauſe hard and ſtrong. By meanes of the ſulfur it beateth, it conſumeth, it dryeth, it openeth, it comforteth, it prouoketh appetite, and maketh the merueilous woorkes that we will ſpeake of hereafter, and al is done by meanes of the heate which it hath. And by meanes of the quickſiluer, being groſſe and vnpure, and being ſeyned with earthly vertue, wherewith it is mingled, it cooleth, it retayneth, it thickeneth, it congeleth, it withdraweth, and retayneth any maner of fluxe, or runninges by binding, it taketh away ſkoales, it cooleth and tempereth the heate, and it doeth ma-

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ny other effects, which are all done by meanes of the vehemency that it hath, in such sorte as by the aforesaide is seene, the effects are contrarie which the same doth: the cause whereof is by reason it is compounded of things that have contrary qualities, which are rooted in it, and do worke continually in the subiect where they doe worke. For where it is need to open, it openeth, and where it is needeth shut, it shutteth. Truth it is, that besides these qualities, the same hath an other most principall, which is, that it is most apt, aboue them all other metalls, by meanes whereof it doeth many of these effectes and woorkes, which were here spoken of, and also it hath vertue to heate, to coole, and to dry vp. Out of this it commeth, that some doe say it is hot, because they see that it maketh woorkes of heate, and others saie that it is colde, by cause they see that it doeth woorkes to make colde, the reason whereof is, that it is compounded of two contrarie beginnings, the one hot, and the other colde, and thereby it seemeth that they may very well defend themselues, who saie that the same is colde, and worketh colde effectes. And likewise they that saie, it was hot, and doth hot effects. Whereby it doth appeare that which the one and the other haue spoken and reasoned therof is true. B. Another Doctor saith very well vnto the contrarieties and contrariety that is in this matter like vnto vs, which whereby we are satisfied: but there remayneth a doubt, if the quicksilver bee colde, as he sayeth that some doe say that it is, and to proue it, they say that it worketh by his strength, colour, and taste, and the effectes which it doeth, to make colde, seeing that such as doe vse of it, it maketh impotent, they suffer weaknesse, and trembling of sinewes, and are vtterly voyde of the vse of their members, and many dye all together of a disease called Apoplexie, and all this doeth come of colde causes. They which say that the quicksilver is hot, doe proue it with his effectes, by annoynting the toinets, and other partes, of the body therwith, it maketh great woorkes, and effects of heat,

it inflameth their mouth, and throte, their gummis, prooffe of their mouth, with great heat, and burning: it prouoketh sweat most vehemently: we see that there is made that most strong thing like to fire, that is called *Sublimatum*, which is most strong fire, and burneth wheresoeuer it bee put, and all that it taketh, it consumeth, and fleeteth. Of it is made that corsiue poyson, called pouder *Precipitate*, in such sorte that the cause is doubtful, seeing it hath and worth the workes so contrary to make colde, and to make hot. D. The same doubt we haue of it, as of the yron, and what is that which Maister Burgus will now haue? B. Note that you brought vs out of the first doubte, we pray you that you will bring vs out of the second. D. It seemeth vnto me that Maister Burgus doth take the matter so earnestly that I must needs vse it, because I am glad to content him, in all things, & it shal bee done very quickly, the euening commeth vpon vs. The quicksilver is a metall compounded of diuers parts, the watery parts that it hath, are mingled with earthy things, which is that thing giueth it substance and strength. It hath also mingled with it sulfery parts, which serueth to be very bright: for in chafing the quicksilver betweene the hands, there remaineth in them the perfit swet of brimstone, & so the quicksilver is compounded of three things. The watery & earthy parts giueth it bearing to make golde by meanes wherein is done the vertue which we haue spoken of, and by meanes of the sulfure which hath a dry parte, it heateth, penetrateth, openeth and maketh thin, and by them it prouoketh sweat, it causeth to expel by the mouth, and by stooles the humour that doth abounde, by heating and doing other offices of heate. And therfore is it not to be maruelled that the quicksilver hath contrary effects, seing it hath diuers operations, which is the selfesame that we haue spoken of the yron, and so the doubt remaineth discussed which was proposed by M. Burgus. B. Remaine sufficiently satisfied of that which

Sublimatum.

is saide, but not to sufficed that there worth not remaine for me to aske of yow. There is another thing, which is of more weighte then all that is saide: which is, to knowe the vertues that the yron and steele haue in the vse of medicines: for their workes, and effects, as I haue hard it reported, are many.

D. It wilbe a trouble for me to reherse, and tel of so many ancient authors as also of late written authors, which doe treate of the vertues of yron, and of the steele, by reason they are many, and do treat of great things. And seing that it shalbe declared, let us loole no time, wherby we may the rather make an ende. By that which is saide, you haue vnderstood howe the yron, and steele, are one kinde of mettall, sauing that the steele is more cleane yron, and more fine, & for this cause it is hard and strong. They of old tyme knewe not the steele, but onely vsed of the yron, and to it they attributed the medicinal vertues that now will speake of, and vnder our name of yron, we will comprehende the steele, for that it differeth not from it, in more then in being purer, & cleaner from superfluities: and for this cause the steele doth make cold, and vpright more then the yron. For where it is needful to heate and to open, the yron hath more force, because it is not cleane of the sulpherie partes, for there is left much therof, when the steele is made in the fyre as it is aboue saide.

Of the preparation of Iron and Steele.

It is needfull before we procede forwarde, wherby that may the better vnderstande of the vertue of yron, that we vnderstande howe it ought to be prepared. For if it be not prepared, neither can it be administred, and yet will it not be so effectuous, by reason it is hard, mettal and strong. Now seing that we haue it vp. Therefore, take heede here is one of the greatest secretes of all the arte, he may discerne vertues howe it ought to be vsed, and prepared, because we may goe forwarde in this matter. B. I take greate pleasure with that as I haue hearde reasoned of yron, and of steele, and thought that we should haue made an ende, and not treated

any longer of them: but seeing that it seemeth good to Maister Doctor, that I should speake of the preparing of these metalles, I will doe it, because I would say some thing as well for my parte. But if Maister Doctor would take paynes, he might speake thereof, as wel as most men that are in the world, seeing he knoweth it, and that there is nothing in medicine hidden vnto him, but seeing that we haue of him a good Cenion, if any thing doe lacke, he may speake and supply it. The metalles if they bee not corrected and prepared euery one, as it is conuenient for them, cannot serue in medicine, and worke the effects and vertues, which they haue in them, because they are grosse of substance, and strong. The Alcumistes haue knowen and do know much in correcting and preparing of them, seeing that wee see they vse the golde and the siluer, in broths, that they may be drunke, and doe reduce them into powders, as also they do the like with the lead and copper, and of other mineralls and pretale, which they doe correct and prepare, for to make them into powders, that they may serue in medicyne.

To correct Metalles.

They doe correct and prepare particularly the yron for this effect, but with greate difference, from all other metalles, as Vulcasis sheweth very learnedly, being a Philosopher, and a Poete, who in particular doth shewe the manner which ought to bee had, for to prepare the yron, and he speeth in this manner, the fyling of the yron which is most pure, must bee taken without other mixture, for if it bee mingled with Copper, or Lead, or Glasse, and if it bee giuen for to purge any person for to drinke, it will kill them, you may take the quantity you list, of that which is fyled, being most pure, and let it be brushed, and after it is wel washed, let it be put into a cleane bottell. Also let there bee put in it vinegar, and put it vnder some thing, so that it bee well couered, let it so remayne thirty dayes, or at the least seuen, and after that yee take it forth, and

Vulcasis.

you shall finde that which is like of the colloure of Vermegrece, the which must be dryed and after it is dryed, it must be grounde, and being well grounde you may vse therof. Some there be that do washe it with fresh water, or with vineger, and do strayne it through a linnen cloth, and then put it vnder a vessell vntil it waxe rotten, and after they vse all it, and kepe it. That which this Myroure doeth say, seemeth to be of Auerroyes, in the fifth of his gathering, where he setteth downe the preparation thereof in this sorte: After the Iron is grounde very small, let it be put many tymes in to vineger, or into Goates milke, when it is crudoye. This he sayth should be the preparation. And Christopher de honestis, following this in the commentaries which he made vpon Mesue sayeth, Let the filing of the Steele be put into vineger many dayes, for in any other wise the vse of it will not profite, although that some do put it into milke of Goates, and some into oyle of sweete Almondes, and in this sort they take it. The same preparation Clement Clerrentino doth giue. It seemeth a harde thing to beleeue, that the Iron or Steele is so penetrate, and doth waxe soft with any of these things: onely the strong vineger is that which doth penetrate and soften it, whereby it may be well grounde, for to vse of it. And for the more certainte I will shewe howe I do prepare it. I do take of Steele the purest and whitest I can get, as also Iron, and do cause it to be filed as small as may be, and when it is so filed I cause it to be washed in water many times, vntill the water do come forth cleare, and then I put it into a cleane glasse vessell, and do cast to it as much strong white vineger as may be sufficient to ouerchorough the sayde filing, and the vessell being stopped I put into a close place, I do let it stande xv. dayes, shaking it well twice euery weeke, and putting eate some vineger if it be ouer dull: and after the twentie dayes, when it is well digested, I take it out of that, and put it into some other broder vessell, as vppon a table, that it may dry by the shadowe, and

Auerroys.

Christopher de honestis.

Clement Clementina.

The preparation.

after it is dyed. I doe grynde it in a morter of metall, sifting it twise through a thicke fine of silke, and so bring more into Powder. I put it into a fine earthen painted pot, & then with a Pestle I beate it small againe, in such sort that being taken betweene the fingers, it seemeth not to have ante manner of substance, neither is it felt betweene the teeth if it be not done in this sort they are never well grounde, for it is a thing that they take most care of, so that therby it may worke the effect the better. And beyng made into pouder in this sort, it ought to be kept in a glassed vessel. Some doe wet it with Gumme Dragagaunt and make it in rotoles: and it pleseth men very well, because they be the better conserued, and the gumme Dragagant taketh away some parte of their bytche. And seeing that I have made an ende of the preparing of the steele and Iron, that is doeth the effect when it is needeful as though it were the steele it selfe, let Maister Doctor shewe vnto vs the woorkes and vertues that it doeth. And I doe not hope very much to heare the good order of the preparation, that Maister Burgus hath geuen and set downe to be vsed with theis metals. And seeing that I am bounde to declare the vertues and medicinal woorke which they have. I will speake of it the best that I know, as well that which I have knowen and read, as that which experience hath taught me, and the vse of so many yeares. Theis thre metalles doe serue in medicine two manner of wayes; the one is, that of them may be made instrumentes to woorke with, in causes of Surgery, without the which the Surgions cannot woorke their woorkes and effectes, nor the Barbours without them cannot do their occupations. To declare what instrumentes theis are which serue for the one and for the other occupations, it will be to tedious. The yron and steele now serue in medicine with great effectes and marvellous woorkes, by curing and healing diuers diseases, and so Plinie in his booke of the naturall historie, treating of this matter of yron, after he wrote great things of it, as well in that which touch yron in the forme of mun,

The vertues of Iron and Steele.

as other curious thinges, hee treateth of the vertues and workes which it doeth in medicine, shewing first the qualities of it, saying: The yron hath vertue too dye up, too restayne, and too holde fast, it is good for suche as doe lacke theyr heare, that it may growe, beeyng prepared and mingled with sowre licour prepared and made for the same purpose, it taketh away the roughnesse of the cheekes, mingled with Vineger: and beeyng made in an oyntment with oyle of of Pyppitles, and waxe, it taketh away the blisters of all the bodie: the pouder of it mingled with Vineger, doeth heale the disease called Saint Anthonies fire, as also all manner of skabbes, it healeth the little sores between the nayle and the finger, the pouders therof beeing applyed thereunto with a linnen cloath. It healeth also the flyxe of women of what sorte soever it be, beeyng put therevnto with woolle or with cotton wool, and also if they be applied thereunto after the manner of a Tent in the lowest partes, the pouder beeyng mingled with mirrhe and put to the sores or woundes newe hurte, doeth soder them and healeth them: and beeyng mingled with Vineger and put vpon the piles, it dissolueth them. It is a great remedy for such as are gowtie, beeyng applyed with thinges made for the purpose vpō the griefe. It stancheth the blood of such as are woundes, which is for the most part made of Iron. It is geuen to be drunke to suche as are diseased of the lungs, for it consumeth the disease, and healeth him that is sicke, it stayeth any manner of flyxe of the piles, & doeth remedie the soares of them. It healeth sory cheekes, casting the pouders vpon them it is a great remedy & worthy of estimation. He that doeth desire it to be made & doth put it vpon a Playster called Higra, the which doeth profite to take away and make cleane the soares, and to take away the Fistula and too eate away the Dymnches and too reuse that the sores bee filled with flesh: all this is of Plinie in the Chapter of yron. Galen in the Booke of Triacle to Pisonem declareth much the necessitie of yron, for the life of mankinde and for the seruice of man, and doeth account it for a

Galen. &

moſt excellent remedy, for to vp vp the mouſtures & teares of the eyes. In that of continuall diſtillation, he ſayeth, that peeces of burning Iron caſt into milke, by taking away the moiſtures which the milke hath, is good for ouer much ſtoles, and eſpecially for the bloudy flix. And in the cauſe of the ſimple ventricles, he commaundeth that milke be giuen, where in peeces of Iron haue beene quenched, and ſayeth that ſuch kinde of milke doth good vnto them which haue the bloudye flix. And in the like caſe it is better to vſe of Iron, then of ſtones as pebble ſtones, by reaſon the Iron doeth leaue more ſpithe in the milke. Alexander Traliano, ſeeing to this, *Alexander Traliano.* treateth how milke ſhoulde be vſed in ſtooles. He commaundeth to ſeeth milke with a quarter part of water, vntill the one halfe be conſumed, and in this ſort it may be giuen to them which haue the ague with ſtooles, and it is better in the place of ſmall pebble ſtones, wherewith they be commaund it to be boyled, that there be caſt into it ſmall peeces of burning Iron. Paulo, well neere ſayeth that which Gale- *Paulo.* len hath ſayed, and that the powder of Iron mingled with vinegre profiteth much to ſuch as haue matter comming from their eares, although that it hath beene of a long continuance. And alſo it is a great remedy for ſuch as haue taken venom, that is called Aconito. Item, ſayeth with he treateth of the decoctions of the water that haue cooled hot Iron, and ſayeth, that it doeth good to ſuch as do ſuffer the payne of the belly, and ſuch as haue any choleriche diſeaſe, and ſuch as haue hot ſtomakes, and ſuch as haue the ſtopping of the lunges.

Dioſcorides. Dioſcorides in the chapter where he treateth of the ruſt of yron, ſaieth, that the water of the ſame, that hath quenched a peece of burning yron, is good for them that haue the flixe of the ſtomake, and the bloudy flixe, it reſiſteth the hardneſſe of the lunges, and ſtoppeth in choleriche ſtooles, and *Auic.* in the laxatiue of the ſtomake. Auicen, treating of certaine

ſimples

intoles which are very excellent for the oppilations of the inner parties, saieth, that it is a most conuenient remedie for the Lunges, and inner parties of the Bonie, that the water that hath quenched whote yron hot taken for a long time: but such as haue a whote disease, must eat of the water, and such as are colde if they be mesh, of wine that hath quenched yron. Oribacio saieth, that the water which hath quenched whot stile, is an excellent remedie for suche as are sicke of the lunges. Scribonio, an auncient phisition saieth, that the water which hath quenched whot stele, is a greate remedy for such as are swollen, and for suche as haue sores and griefes of the bladder, chiefly if they vse it continually. *Rasis* in his *Continent* treating of yron saieth, the same as Galen doth. And Paule ending this, the yron doth take away the sharpe hoyng ouermuche of the menstruous, and encreasing with chile. it healeth the little sores that are betweene the finger and the nayle, it taketh away the pearle in the eye and the barmeselle of the eye lid, it healeth the piles outwardly, it remoueth rotten gummes, it taketh away the Gouts from the feete, and from the handes, it maketh heare grow where it lacketh, although there haue none growne a long time. The water that hath quenched yron, is good for the flixe of the belly, although that it hath beene of a long continuance, and for floxes of blood which doth escape from the bodie, and the meate which is eaten and not consumed, and for floxes of blood: it also vnlooseth the barmelle of the lunges, it reformeth the rumbings, and weakenelle of the stomake. And Macerico an auncient phisition saieth, if the powder of yron be taken with sweete Wine called Cute, it comforteth the weakenelle of the stomake: he taketh for his Author Mese a phisition. And Rasis concludeth the same, saying, I say and certifie by great experience, that the yron, doeth profite in the disease of the piles, and for the flixe of Wine, and for ouermuche flixe of the menstrues: this saieth *Rasis*.

Oribacio.

Scribonio.

Rasis.

Serapio. Serapio reciteth all that Rasis saith, wherfor wherefore any more I would not lay it before together, I let it alone.

Auicen. Auicen followeth Rasis in all that he hath layd, adding this that followeth to it: The water wherin yron is quenched, maketh strong the inner members by his owne properties and manifest qualities: it comforteth the stomake, for the water which doeth quench whot yron, strengtheneth the bertue, and consumeth the superfluities of the stomake, and the superfluous moysture thereof, for those are the things that take away appetite by the loosenesse of the mouth of the stomake, and they are those which extinguish and kill the naturall heate and the yron by reason of the coldnesse and drithe, helpeth the knitting which is made in the mouth of the stomake, when the appetite is ingendred, it comforteth the Liuer and the rest of the interiour members, it strengtheneth naturall heat, the sinewes and powers of the bodie, and in such sorte it doth giue them strength, and they take such bertue therby, that they exalte from them the opilations: by reason of which euilles the Lunges are consumed. It comforteth the bertue of generation, and this it doeth by consuming the moysture which is that which letteth & troubleth naturall heate which is necessary therefore, and if it be not done by his qualities yet it is done by his accidents. All this is spoken by Auicen, in the second of his first, as also he saieth in the seconde Canon where he prayseth the yron greatly for Ring wormes, and for swellings, and for the Goute, and mingled with Vineger and put into the eares that of long time haue cast out matter, it healeth them, & for the sharpnes of the eyelidder, and to take away a webbe of the whitenesse of the eyes: and bee sides moreouer that the Whyne which doeth quenche the Iron doeth profite for the Apostumations in the Lunges, and for the loosenesse of the stomake, and for the weaknesse thereof, it taketh away the superfluous Flixe of the Mother, it dryeth the piles it taketh away olde sores and the bloodie Flixe, it doeth good to such as they

Auicen.

flux

fundament commeth forth, and to such as they water doth auoyd from them, not feeling it, it taketh away the ouermuch Fluxe of the menstrues of women, and comforteth intrinsecall in man & woman: all this is taken out of Auicen. Aliabas in the sixth of his Theorica sayeth, the water that cooleth the pyon, doeth vntarne the belly, it hardeneth and comforteth the Members, if you bathe your selfe with it, it doth good vnto the Paynes and Apostumations of the Lunges. Albucasis sayeth, that the vse of pyon prepared, taketh away the naughtie colour of the yellow face, that is of the colour of Saffron, and the vse thereof doeth make fat, and it should be vsed as the sicke man doeth, who being well and whole, doeth wax fat. *Aliabas.* *Albucasis.*

Well neere all that which I haue sayde, Alzaranio and Haack, do say: which I doe leaue to relate, because it is shewed already. B. Haue there bene any late writers that haue sayde any thing touching this matter? I thinke there be none that considereth howe that the Auncient Writers haue written muche thereupon. D. Yes, many and very learned. B. it would doe well that you made vs muche pleasure vs, as to shewe who they are, and what they say, seeyng you haue begunne, and that they remayne not vnknowen. D. I will therevpon, for some of them with care, our particularly, haue written of pyon, and the vse thereof, and of the great vertues which it hath, and the like they say of the sterle. A Phisition which was a Cardinall called *Vitalis de Furno*, treating of pyon in a particular Chapter, saith the fillings of pyon haue vertue to drie vp and to make thin, and therefore it openeth and healeth vpilations of the lungs: it healeth the bloodie Fluxe, and anie manner of Fluxe of the Belly: taken in meate or drinke. The from that is quenched manie times in Wyne, is good for the stoppings of the Lunges, and Inner partes, and the milke is good wherein the sterle hath bene quenched. *Alzarania.* *Isaack.* *What the late Writers say.* *Vitalis de Furno.*

The yron deuyeth nothing but the Diamont, for it cannot bee made more then yron: for it doeth confume it altogether. There is no an eftell, which doeth receiue so much hurt with the rust as the Arsenicke doeth, and much more if it be cankered with the bloode of manskinde, and alfo after you haue made it receiue againe if you anoynt it with the marrow of the beere called the hart, or with Oyle olive, or with Vineger mingled with Alum. Thus the Cardinall saith.

Montchana. Montchana in his Camilla hundreth fyrtie one doeth put in a great secrete to kill or quenche fiue times a peece of steele in strong Vineger and in that Vineger beyng made hote, to bee a cours Linnen cloth, and put it vpon the lungs and inner partes that are stopped, many dayes together,

Sanamarola. Michael Sanamarola in the booke he made of Diuers, doth say, the yron maketh colde and vtterly dry, wherefore it is burning, and therefore it doeth destroye, and the water that killeth or quencheth the yron, hath the sayde vertues, and all the euil that the yron hath, by the water receiued into it his qualities, and vertues as Galen saith, that the water receiued

Galen. the qualities or vertues of the thinges that we put into them, or sodde in them, and they doe the same workes that the said thinges themselues will doe, the water which killeth or quencheth the yron or steele doeth destroye, it engloth that the flesh or rumigent doe cease, and being put to the ruptures, it doeth soulder them together, and shutteth them, it confumeth the olde matter of the eyes. The powder made of yron doeth loose the swollen eye lydes, it taketh away the Mist from the eye, and doeth make fall the gummes that are lose. Wash them in a decoction and put in this powder prepared and put into the mouth of the Patient, it withdraweth euil vapours of the head: and the like it doeth by putting it into the eares of beastes that commonly haue the Palsey.

This powder is good against the Tetanie called *Aposthotonos*. The Wine that quencheth yron or steele, doth

worth profit for the hardnesse of the lungs, and the weake stomake and laxative, & any maner of flixe, chiefly if it be cholerike, it worth profit much. Such as haue the wyppe, and the flixe of the wyne, and such as haue the menstrues, ouermuch, and such as their water goeth from them without perceiuing therof, and such as their fundament goeth out: hetherunto Sauanarola hath layde. Nicholas Florentine, prayseth infinitely steele, for apilations of the inner partes of the body, and likewise the water of the steele. Bartholomew Anglicus, greatly prayseth the vse of yron, & of steele, and saieth, that they are a more excellent medicine, then gold or siluer, for the seruice of a man: for that by them these two metalles, that are so greatly esteemed of all men, are kept in safetie, bycause they do defend and sucker them from such as continually doe persecute them. They defende iustice, they conserue the commonwealthes, by them the euill doers are chastened, and the good are conserued and defended: in all offices of handecraftes they are necessarie: they labour and make the fieldes with them, whereby wee are maintained, it hath medicinal vertues more then any other metal, for the filing which doeth proceede of it, hath vertue to dry vp, and to make thin. It vnbooth apilations of the lunges, it taketh away any maner of flux of stooles, although they be of blood: and it profiteth for many other things. Of this the English learned man sayth. William of Salicto, in the cure of apilations of the lunges, doeth commande to take the powder of steele, for to loose apilations, and her taketh is for a great secrete. Platerius in the chapter of yron sayeth, the yron and the scales of it, and his rust & the steele euery one of them hath the like vertue and propertie, taking two partes of a dram of the filing of yron prepared, as it is conuenient, with hot wyne, it healeth the apilations of the liuer and the lunges, although they be very olde. Mathew Siluatico, saith the same, that the rust and the scales of the yron haue the same vertue that the steele hath, either of them

Nicolas Florentine.

Bartholomew an English man.

Salicto.

Platerius.

Mathew Siluatico

being prepared and made into powder, doe heale old opilati-
ons, and they muſt be taken with hot wyne, and theſe pou-
ders muſt be mingled with the iuyce of Poley, put in a tent
of cotton woll, into the pyles, it healeth and cureth them, &
alſo when the fundament commeth out, of what manner soe-
uer they be: and chiefly if it proceede of a hot cauſe, by ca-
ſting wine called Tente upon burning yron, and taking the
Clement A- ſmoke thereof, doeth take it away. Clement Amerino after
merino. that he hath ſhewed the preparing of the ſterle, doeth com-
mand to give halfe a dram thereof prepared, mingled with
ſugger of Roſes, taking it faſting, it cauſeth that no euill hu-
mours be ingendred in the body, and it taketh away the roo-
tennes of them, and it dryeth vp the waterifhnes of the ſto-
make, it procureth appetite, it ſtrengtheneth the interior mi-
bers that are weake, it rectifieth the liuer that is ſicke, and
the reſt of the members, and chiefly if they take the pouders
with ſippes of a ſweete ſauour, they will make the colour of
Chriſtopher the face cleere and fayre. Chriſtopher de Honeſtis, after he
de Honeſtis. had ſet downe the preparing of the ſterle, ſaith, that the pou-
ders of it are meruellous good, taken with ſugger of Ro-
ſes, in the morning, becauſe it giueth appetite to meate, it
comforteth the ſtrength of the ſtomake, & conſumeth the ſu-
perfluous moyſture therof, whereby ỹ vnigeſtius bertue doth
ſtrengthē it ſelf, to make his workes the better. It healeth thē
that are in a conſumption, & ſuch as are ſwollen with opilati-
ons, or with the euill complection of the Liuer. It is profita-
ble for them that haue a naughty pellitue pale colour in the
face, it comforteth the Liuer, it keepeth away the dropſy, &
if it be at the beginning, when it firſt commeth, it cureth and
healeth it. And generally it taketh away all the corrupnes of
the body, and doth rectifie al the corrupt humours, chiefly if
Mathew de they bee the interior members. Mathew de Gradi doeth
Gradi. praiſe it much in the liuer, & is ouercurious of many monchs,
and in ſtooles: and Auicen declareth it in the 20. of his
thirde booke, who ſayeth in diuers places, that is profiteth

in

in the lyke sores, and hee sayeth, that it is good for the Gomores passio, and for the instinelle of man, and for him that cannot make his water wel, and for the white purgations.

And bicause I am weary of much speaking, and of things which are to be much esteemed, I pretend to make an ende of this matter, for the day goeth away, and if wee would speake other things of great importance, time wil not suffer vs. B. We would be glad that the sunne would not make so great haste, that the day were longer, that we might know these things, & especially being such as are spoken of. And I never thought that of a thing so forgotten in medicine, as the yron is, that there had bin so much to say, and so much to bee knowen thereof, and if wee wel perceine that which is salde, there is no disease in man, from the soole of his foote, vnto the hayre of his head, wherein the yron doeth not good, and that which I have more esteemed, is that such wyse men have gone into counsel, vppon things of so great importance.

D. Maister Burgus, doe you not maruel of Gentil, hee pretending to do this, seeing howe greate contrarietie there was to make them agree in one, brought the matter to things hidden and by that as is sayde, that bee seene how he was deceiued, seeing that the diuers partes which the yron hath, are manifest causes whereby it maketh diuers effects & operations. B. There remayneth to me one doubt, which is, if the lode stone being ground & prepared, as the yron and steele, if it do the workes that they doe, seing it is of the same nature that yron is of. D. The lode stone hath much of the nature & the yron hath, which doth seeme to be so, by his colour, waight, & maner of substance, & friendship & he hath with the yron. Seeing that it plucketh it vnto him, as if it were his owne, & that a far of, that it mooueth & bringeth the yron vnto it, & not only the said lode stone doth it, but also & things & it hath touched, that so haue taken the vertue of it, as if it were

loue the lode stone it selfe, and al this it doeth by reason of the greate kyndnesse and friendshippe which it hath with the yron, together in one with the hidden properties which it hath therein. For by this vertue, that it hath to draw vnto it yron, either it to fly the lyghtnes it hath, or for the properties and in this stone ought to bee the one and the other. The diamond in his enemie, inasmuch as it is sayde that in his presence, it draweth not the yron vnto it. *Galen.* Galen speaketh of greater power that the loade stone hath then the yron, seing that it draweth the yron to him, being of his owne kind, and therfore the ancient wryters do giue it the same vertue, that they giue to the yron, in curing the vlcerations of the lunges, *Galen.* and other inner partes. Galen sayth, that the vse therof healeth the dysprie, and dooth restraine the gentle humors. *Serapio.* Serapio saieth, that being taken with water and honye, it clenseth the belly, chiefly gentle humors: many doe prayse it for the dysprie, with water and honye. Another saieth that the lode stone ought to be prepared in such sorte that it may bee drunke, as vnto hym liethe of the preparing of the yron. R. Dyoscorides *The vertue of the Iron and his vertues.* your townesship minister vnto vs the vse of yron prepared for I haue prepared it by commandement of a physicion, being a stranger, and geue the powder therof vnto such as had vlcerations and her saithe to me, that they did better receyue then the powders of steele D. Ille hora spoken of *Plateario.* Plateario and of Mathew Silvatico, bicause they say that the *Mathew Silvatico.* rust of the yron, and the yron it selfe, and the filing of it, and the steele, haue al one manner of vertue, and therfore the rust of the yron prepared will profit as much for the sayd purpose, as the rust doth, and I haue vnderstood by experience and by the mixture of the stomake and the slimy humours therof, it will make greate effectes, for the rust of the yron and of the steele is the most hot partes, & the dryest parts of them. And so Galen doeth commande it to be prepared with *Galen.* vinegar, and that there bee made of it, powder most small, the which dryeth extremely, as her saieth in the vertu of simples,

ſimples, and in the fifth of his Methodo. Mesue, in the .xxxv. of the vlcers of the eares, hee doeth put a confection for them wherein is conteined the preparing of the ruſt, and before that hee putteth the ſame ruſt prepared in vinegre, and made in ſmall powders, hee maketh of them a liniment for the eares that are troubled with vlcers. Raſis in the .xxvij. chapter of thoſe thinges that doe conſerue the ſtomake, after hee hath ſpoken of many compound medicines, ſaieth, if they doe not profit, let there bee giuen the ſhales of yron, with vyne, and hee ſaieth the ſame in the bookes of the *Almanſor*, in the chapter of the diſeaſes of the moyſt ſtomake: hee commaundeth to giue a compoſition called Trifera Minor, and after that the ruſt of yron. And in the ſame chapter before for the weakenes of the ſtomake, and the debilitation of the naturall heate, hee commandeth that there bee giuen Trifera, and after that the ruſt of yron: and at the end of the ſayde chapter, for ſuch as doe eate earth, clay, and coales, hee commaundeth them to bee purged with Aciba, and after that they eate Trifera made with the ruſt of Iron. *Rafis.*

B. Perhaps ſpoken very wel, Maiſter Doctor, but I pray you ſhew vs how wee ſhoulde miniſter the powders of theſe thinges. D. ſeeing that there with wee ſhal make an end, I will ſhew it in ſhort time, conſidering that the time doeth no longer giue place.

How theſe powders are miniſtred.

The cauſe and originall of the diſeaſe being knowen, the ſicke perſon ought to bee let bloode, and purged, if it ſeeme good to the phiſition to bee ſo, and if the ſicke perſon hath ſtrength therefore: for there are ſome ſo leane, that it is not conuenient to vſe of any euacuations in them. This being done, they ſhal take of the powders that ſhal ſeeme moſt conuenient for them, of the three thinges which are ſpoken of the yron, the ſteele, or the ruſt of them, the quantity that ſhal ſeeme good to the phiſition, according to the age vertue, & ſtrength. I do giue to them of a greene age a dramme, and

The quantity

from thence Triple or Tal, as the age and strength of the cruell
stomacke of the diseale requyreth, and that it may not be lesse
then three graynes of waight, nor more then a dram & halfe,
I gaue it many kinde of wayes, either mingled with suggar
of Roses, or with conserua of violettes, or with a syrope of
Coryander, or of the roote, or made in pilles, with a syrope
made for the purpose, casting them into the mouth, or any
maner of these wayes, that they bee taken: there must bee
drunke after them a little sacke, that it be not cold, nor very
strong. And if the person that taketh it, drinke no wine, then
he may drinke water sodden with Cinamon, although the
wine be the better, it must be taken, fasting in the morning,
and immediatly after it be taken, they must goe and exercise
their bodies, two houres after, if they haue strength there-
fore, and if there bee not strength to doe it, one is sufficient,
as the time & they may possibly. The going must bee in such
sort that the partie bee not ouerwearied: and if he be, let him
sit downe, now and then, and by reason such as do take them
haue stoppings or opilations, of any maner of exercise, al-
though it bee little, they are soonest wearie, and all the
payne is for the first wayes, for afterwards they shal goe very
well, and shal not be so much wearied.

When they should be taken.

This exercise is better to bee vsed out of the house, and
by the streetes, and in the fieldes, it doeth importe very
much by the going whereby these poulders do make their
workes, and doe good, that if they bee not well gone
with all, they doe not the effect that is desired, and the
exercise being made, let him take rest in his house, or in the
place where he commeth into, not vnclothing himselfe,
but vnwappered, let him lye downe vpon his warme
bed, and rest himselfe one houre, and let him eate foure
houres at the least, after he hath taken these poulders, or
when he perceiueth his stomake to bee cleere, of them,
he shall vse of a Hen, or of another Byrde without
any sauce, with some dry fruite, or some confeytes, and not

That which the going doth import.

ny eate any greene thing. Let the drinke be according to the disposition that her hath, wine watered, if it ber conuenient for him to drinke it, or water sodden with Cinamom: let him refraine to that day from al thinges that may offend him, let him not drinke betweene meales, let him make a light supper, with that he may dry vp moysture. I will not counsell that they take these powders euery day, but euery third day, and chiefly these first dayes, and especially such which are leane and delicate. for in taking of them euery day, they will ber much wearied, and one day that they rest betweene, they will be refreyed, and take strength for the next day. The day that it is not taken, if there doe appeare any feuer, it would doe well that there were taken a good vessel or great cup full of whey, made of goates milke hot, what with sugger, or if it be not to be had, then take a smal table of rosade of a sweete smel: this day their liuer shall ber anoynted with some oyntment made for the purpose, and their lungs with some thing that may dry vp pe them, and the stomake with some thing that may comfort. This shal ber done in the morning when he is in his bed, and after the oyntmentes are ended a little time, one houre or twoo after that they are anoynted, except a common medicine with thinges that haue herein to execute, and this medicine shal not lacke, euery day when the powders are not taken, for it doeth much impost, except all there ber not many stooles in such sorte it will ber better that it bee a washing medicine. The day which they take not the powders, they may eate sodde meate with some sauce and greene thinges, and in the one day and the other drinke little.

The order that he shall haue.

The dayes that they shal take them.

These powders are giuen many or fewe dayes according to the necessitie of the partie that is sick, and as it doth him good, for to some 15. dayes are sufficient, and to others 20. and to others 30. some there be which do vomit them vp the first three or three dayes, and they cast vp much choler with them, whereby they are notably lightened, and doeth

them notable good, but being paſt three or foure dayes, and
being accuſtomed to them, they vomit no more then
hee that vomit nothing at all, it will bee wel when terme of
foure dayes are paſt, to purge with ſome light purgation,
and to eate three dayes after the purgation, and afterward
to returne to the powders, and then to doe it vntil the taking
of them be fully ended.

The vertues and the things wherein theſe powders doe profit.

The vſe of the ſterile is prepared is common to men, and
women, and to alages, ſo that they be not very olde, nor very
young, principally theſe powders doe good to women, for the
moſt part they are troubled and to ſuffer trouble of the men-
ſtures, which are in them, theſe powders doe make marvel-
lous effects, by healing them of their opilations, and ſtop-
pinges, and cauſing their monethly courſes come. If the vſe
theſe powders are giuen whereas bee euile agues, and euill
colour in the face, of whatcauſe ſoeuer it come, it doth ta-
ake away, and hurth all things that bee hurtfull, being vſed
ten and conſtantly by ſo great number of ſo great know-
ledge and experience as they may be vſed in all theſe things
which all aſſurance, without hauing any thing in them that
may offend, as we ſee by experience in thoſe which vſe them
by vſe them. B. You commanded me to make a conference
vpon whichmust of theſe preparers, ſay a woman that hath bin
many yeeres married, and neuer brought forth children, and
take it, and I haue ſeene her beare with children: theſe bee
to vs if it hath more effects then in that woman. D.
It hath done good to many, and I haue many godchildren
by that meanes, for when they bring forth children, immedi-
atly they make mee their Goſſip, for the benefit to haue
children. Surely it is a meruellous thing the effect that in
this caſe it doth, for it diſpoſeth, maketh the monthly hu-
mour of women to come, where it doeth not, it maketh them
the more, it putteth it in order to ingender.

If Gold hath medicinal vertues.

B. I would fayne ſee one thing, ſeeing you haue ſhewed
ſo great excellencies of yron, and that this effectually re-

doted how necessary it is for the seruice of man, as also his great mercifull vertues, that your worship will also declare vnto vs if the golde haue any, for that I see learned Phisitions commaund it to be geuen vnto such as are weake, and leane, and to such as are feeble to die, and to such as are sick, as the heart: and too suche as are full of spretancholy. D. I know not wherevpon these learned Phisitions doe ground themselues, that they say doe this, I know not what benefite or profite can come vnto them of the vse of Golde that are debilited and leane, for the longer they vse it, the worse they shall like it: for it a Furnace with great quantity of kindle coales be not sufficient to change the manner and disposition of it: how can the heate of a weake stomake worke with it for to profite therewith and of the vertues, if it haue any, for hitherunto we know not, and the nerres they are to the death, the little they can doe with it. Some there be which doe commaund to eate peeces of golde, made in means or in other figures into the Potte where the meate is sodden, for it doe perfume, and they promise great matters therof, and the great heate wherewith it is sodden is not sufficient to change the forme of it, nor it profiteth any other thing then to make it cleane of the filth that is vpon, as also the waight which it had comforth, euen as it were in, for it light in seething vnto the bottome in such metall. To thinke that is forceth for the heauy and for soundings, of that which is said doth manifestly shew that rather it is hurtfull for them, beyng ingrauers of their beginnings, of fulfur & quicksilluer, although it be most part of it, yet alwayes his beginning is fulfur & quicksilluer, which both of these things be hurtfull to the heart. And so Hipocrates saith it is no profit to eate which doth passe, by mynes of gold, Hipocrates.
for the same causes, neither doe I know, what foundation there is that gold should be good for them that are spretancholy, seyng it is metall, & being so, it is very repugnant thing to contrary for them, and if it be not made ernatures, wherby it may be eyther, & doe his will with them, who doth possesse the,

ly thinkyng they gete commodite or glattonye. I know no other
quantite all remedies it can be to them. There are many phisi-
tions which bere commodite to carrie to the stamp house, (which
is the house where the money is made) a pot of water coppo-
sed vpon fantasie, and when he hath done this, he vseth mat-
ter in this manner, saying, That such which bere unpleasa-
ble colors, and ofendeth smelle of them whom they are sent,
are to signifie, and mene that the patient themselues: these people
as they bere not bodye to counterpese them to drinke colde, let
them not bee it, neither is it conuenient for them to drinke it,
but rather prouoke them vnlusing such colde matter, or nature hath
ouercome it sensibly without purging it out either in any other
thing, seeyng that they haue due regard of that which is
most colde: Such sensibly to suppose. Although they
liue, (saith) and doe no exercise, and also without cares of the
same matter; to very what they may drinke the wa-
ter of colde. I doe suppose that in Cyprus where is same
colde, they may put it good vse matter colde, for therein not
hurtfull. This fashion is confirmed by Galen himselfe
in declaring hooke of mixtes and in the booke of the vtilitie
of the pulse, where he saith. That the sicke colde matter
coulen with Aqueous, pute suche as are very hote, and
sighes are feare, and broke as the exercise themselues, and
labours muche, that suche may drinke very colde, chiefly if
they haue thirste, for suche are accustomed to drinke
it, doe suffer and carrie it better and more without hurte
then suche as doe not vse it, for suche ought to drinke it with
more respect and consideration.

Note.

Galen.

And although the water hath so greate benefite in it, as I
haue saide, for the confirmation of health, it hath greater pos-
sible if cause and other vtilities: and therefore Hipo-
crates and Galen praise very particularly, inespecially
Galen in the nineth of his *Methode*, doth reprehende
there *Erasistratus*, and suche as doe followe him, which
did forbidde the vse of colde water, vnto such as were sicke of

the Feuers. And in his firſt booke of his Methode, by the like reaſon worth reprehende Teſalo. and in the ſeuenth booke he worth ſhewe that her himſelfe hath healed many ſicke perſons that had the grieſe of the ſtomake, with moſt cold water, and alſo made cold with Snow. And in the eight, ninth, tenth, and eleuenth of the ſame Methode; he heareth the Feuers and other diſeaſes with water that is moſt colde. And it is an exrellent remedy taken with the conditions that is conuenient. In the xi. he ſaith, that the ſharpe Feuers are cured with letting blood and colde water, eſpecially the Feuers of bloody that haue much intrare thereof. By that which is ſaide, is ſeene howe conuenient it is, that water be made cold with Snowe, where there is not to be founde any ſo colde as is conuenient for our conſeruation & contentment, & for to heale vs of many infirmities. Of the which wee haue treated of in briefe; where by it may be a beginning of our pretence that ſhall follow, which is to ſhewe the manner how to make colde with Snow, and becauſe that which ſhall be made colde is the water, and therein alſo can be vnderſtood the wine, & al theſe that ſhalbe made cold, we will ſpeake of that which ſhall be treated, vnder the water.

The water is cold two manner of waies, one naturally as it commeth forth of the ſpringes, and this is as cold as it is conuenient, and hath no neede to coole it, if it hath as muche coldneſſe as wilbe ſtille neceſſarie, without hauing neede too ſeeke any thing that may make it colder. *Of colde water.*

There is an other water which is not ſo colde as is conuenient for vs, as wel for our conſeruation & health, as for our ſatiſfaction: and by reaſon it is not ſo colde as it ought to be, it is the cauſe of the hurtes that doth, that before we haue ſpoken of. Some waters are not ſo colde as they ought to be by nature, by reaſon they are in what countries: Now our intent is to treate of them how they ought to be made colde, becauſe with the heate they hurte vs, and hauing made cold as much as neede requireth, they doe ſatisfy vs ſo that we may drinke

them may be shewn to them: any hurt that they can do to us we will shew vnto all the meanes that we may have to make cold, which are vsed at this day in all the worlde, and of them wee will choose the best, and most sure, seeing betwene the circumstances that in every one.

Foure waies to make cold.

There are foure maner of waies to make colde, which at this day are vsed in all the worlde: that is to say, with the aire, in the well, with salt peter, and with snow: every one of these is vsed at this day.

The first with the ayer in the colde of the night.

The first is, to make colde with the ayre, although it bee a common thing, and vsed in all places, yet it hath beene and is moste vsed of the Egyptians, by reason they have neither wels, nor snowe, nor that of the salt peter they never knewe. Galen maketh a large relation of the manner howe to make cold with the aire, and saith thus: they of Alexandria and Egypt doe vse to make their water colde, that they may drinke it in time of hote weather, they warme it first, or else seeth it, & then they put it into earthen vessels, and set it in the colde aire, or else in the night in windowes, or in the gutters of houses, and there they set it all the night, and before the sunne riseth, they take it away, and washe the saide earthen vesselles in the same with colde water, and then they rowle them with the leaves of a Vine tree, and of lettice, and other fresh herbes and they put them in the grounde in the moste colde part of the house, that there the colde may conserve it. This manner of making colde is vsed at this day in all the worlde, although not with so much curiositie, by reason they seeth not the water nor they conteine themselves with putting it in the cold ayre, and in the weather, as commonly is done.

Galen.

To make cold with hanging in the ayre.

Likewise they vse make colde the water with hanging it in the ayre, hauing certaine skinnes full of water in the aire and mouing them continually: the which is vsed in all the Countrey called Estremadura. Others vse make colde by putting the vessell with water in the vent use, and before the [illegible] they wrappe them in cloth or in skinnes,

and

use this the Sheepheardes and other people of the fielde doe.

This manner to make colde with the ayre hath many inconueniences, because the ayre is a subtell element subiect to any maner of alteration and corruption: and therefore it may be infected with some euill qualitie, easily: by being infected, it may infect the water that is to be made colde, infusing therinto his malice. The which Auicen sheweth very wel in the second of the first saying, The ayre is an euill thing, by reason it is mingled with euill thinges, as Vapors, and smelles, and euill smoakes, chiefly that which is put in betweene two walles, and especially that which passeth by places where are rotten Plantes, and naughty Trees, and where dead bodies are, for it altereth at euery one of these thinges, and of them receiueth an euill quality. And for this cause the auncient Philitions do forbid that in time of the plague the water should not be put into the ayre to bee made colde, because the corrupt ayres should not infect it. There is likewise an other inconuenience, that you cannot euery night set the water too bee made colde in the Ayre, for some nights and the molle paste of them, in the Sommer time are so whot, that not onely the ayre doeth not make colde, but the water that is set in the ayre, is whotter then it was before, and if it bee made any whit colde, it dureth no longer then the Morning, when it is not needefull, and likewise in the time betweene Winter and Sommer. or in the Winter when the ayre would make colde, then the rayne, the tempestes and cloudes and other alterations will not suffer the ayre to doe it. All these thinges experience doeth shewe at this day.

The hurte to cocole in the ayre.

Auicen.

There is an other manner of way how to make cold with the ayre, which is the most wholesome, and maye without hurt then any of all the other: wherein there is no occasion of any euill qualitie. And there are many people of estimation which doe vse this way to make colde that, which they should

wynke, the which they put into veſſels of earth, or metall, and do alwayes make winde and ayre to the veſſels with a wet lynnen cloth. And it muſt be ſo, that it be in the ayre continually without ceaſing, as long as you are at meate. And in this ſorte it will be made colde to purpoſe, and the hote ayre that is ioyned to the veſſell is taken awaye, and in place of it commeth freſhe and colde ayre, euen as it doeth when there is gathered winde to the face, and taking away the hote ayre that is ioyned to it, and with freſhe ayre it maketh it colde and refreſheth.

The ſecond manner howe to make colde which is in wels and the hurt that commeth thereof.

The other waye to make colde, is in a well, wherein they do put the veſſels with water or wine, and there they remayne the moſte parte of the daye. This kynde of making colde hath alſo many inconueniences, as well of the parte of the water, wherewith it is made colde, as of the parte of the place where it is put, eſpecially in the welles of the cities and townes, that for the moſte parte are ſoule and full of filthineſſe. The water of theſe welles is an earthly water, groſſe and harde, becauſe it is continually flowing in one place, and that within the boweis of the earth. And as it is a ſtanding water, it muſt of force be putrified, for that the beames of the Sunne do not pearce it, nor yet the ayre doeth viſite it, and therefore continually it is full of euill vapours, whereof they do eaſily rott, and they are ſoule waters full of durte and claye, and of other miſchiefes of an euill qualitie.

And ſeeing the water or wine is ſo put a long tyme into this ſoule ſtanding water, what can come of it, but that it participateth of the euill qualitie that it hath? And ſo Galen ſayeth, that the veſſell which muſt be put into the well, ought to bee full: for if it lacke of his fulneſſe, then the water of the well doeth penetrate it, or the vapour of it goeth into that which is emptie: and therefore it is con-

Galen.

uenient

uenient that the veſſell bee filled full, and that it bee well ſtopt, for that which is ſayde. And bee ſapeth the contrarye, when wee ſhall make colde in the ayre: for then the veſſell ſhall not bee put full, but ſome parte thereof remayne emptie: for the colde ayre in the night ſeaſon entering into that which is emptie, doeth make the water more colde.

In the well the veſſell ought to be well ſtopped.

and in the ayre vnſtopped and not full.

Ordinarily they are veſſels of Copper, or of the leafe of Milan, which are put in welles for to make colde. The Copper, if it bee not well tinned within, doeth ſuffer too enter into that which is to be made colde an euill qualitie: for with the moyſture of the well, there is growen in it immediately, a certeine greenneſſe that is ſeene vppon it, after it hath ſtoode a fewe dayes, which is a thing verye euill and hurtfull.

To coole in metall, is euill.

The leafe of Milan is made of Iron, the which with the moyſture of the well is taken forthwith with ruſt, which is a blacke thing that is ſeene vppon it after a fewe dayes, which is an euill thing, which doeth infuſe an euill qualitie into that which is drunke. And therefore I am of the opinion that that which ſhould be made colde in the water of a well, ſhould bee in a glaſſen veſſell or of ſiluer, although the beſt waye is to take out water of a well, and put it into a veſſel, in the which ſhoulde bee put that which ſhould bee made colde, moouing the water manye tymes: for by taking the water out of the well, it looſeth much of his euill vapours, by reaſon it is vſed of the ayre, which as is ſayde, doeth ſhewe the inconuenience that there is by making colde in a well.

The beſt manner how to make colde with the water of a well.

And beſides that, wee ſee that the water hath euer a taſte of earth, or of ſome euill taſte, that is perceyued notably, after it is drunke, beſides the euill ſmell which wee ſee that it taketh.

The thirde way or manner howe to make colde with saltpeter.

The thirde manner and fashion to make colde, is with saltpeter the which is an invention of marchantes, and in especially of such as goe in the Gallie, by reason that there the ayre doeth not make colde, and especially in the tyme of vintes, and there is neither welles nyghe vnto. Necessitie did teache the this remedie, although it is not good, for the great inconueniences which it hath. It doth coole, as some say, the colde running vnto the inner partes of that which it doeth make colde, for the especiall heate which the saltpeter hath, the which is done with the strong force of the saltpeter with the water, which the saltpeter beeing entered into the inner partes maketh to bee colde, comming from the heate of the saltpeter working vpon the strong force thereof. Other say, that the water doeth make it selfe grosse with the saltpeter, and being made more thicke and grosse, it hath more colde vertue, the which beeing holpen with the heate of the saltpeter, the cold maketh a greater pearcing, through the water, for al thinges that are cold, the more thicke partes that they haue, the more they coole. And so Galen saith in the bookes of the simple medicines, that nothing can be very cold, which hath subtill thin partes, by the which haue more thicke the things are, the more force they are of. Other there be, which say that the saltpeter hath an actual vertue, very colde, and working with the water, is made more cold: as is seene by the byrne, that after the salte is very much stirred in the water, it is most cold. The selfsame is seene in the water of Alkali, and of saltpeter. This maner of making cold doth cause many diseases, it doeth heate the liuer, it causeth continuall heate, and a hot burning, it inflameth the lungs, it taketh away the lust of meate and other cuilles, which would be tedious to recite of.

Galen.

The hurt it doeth.

Other waies to make cold.

There are other waies to make cold, which are in riuers, and most colde fountaines, whereof Galen speaketh, of the which it is not needefull to treate of, for whereas are most cold waters, it is not needful to put them to bee made colde,

but

but to vse of them as they are.

We haue shewed howe the water that shoulde be made rayne with the coldnesse of the middle region of the ayre, did freese, and was made snowe, and therfore is little difference from the rayne water, and that which commeth forth of the snowe, for both of them are ingendred of one manner of matter, sauing that the water which proceedeth of the snowe, is somewhat more grosse. for the compulsion it hath, of the coldnes of the ayre, in such sort that it is not so euil, as they say it is. And we see the Scithians doe drinke it continually, as Hypocrates sayth. We see that of the snowe which doeth melt, are made great and mighty riuers, of the which the people that inhabit neere to them, drinke continually without doing to them any maner of hurt, or benumming of them. And of these are many in Spaine, Almanie, and many more in the west Indias, where most of the riuers are of snowe, which doeth melte from the hilles and mountaynes, and al people ingeneral drinke of them, for there is no other water in al the Countrie. *Snowe and rayne water doeth differ in litle.*

The Romaynes for delight and curiositie, dranke the water that came forth of the snowe, the which they strayned through stones to make it more thin. Atheneo, doeth rehearse certaine verses of Sopitz, an ancient Poet, in the which he saith, that in his tyme they dranke snowe, and the water wh came forth of the snowe. Pericrates, Historiographer being a Greeke most famous, saith y in his tyme, they dranke snow, not only in the Cities but in the campes. Euticles a man very learned, in one of his epistels doeth reprehende those that were in his tyme, that they did not content themselues to drinke that which was made cold with snow, but that they dranke the snow it selfe. Sciates, maketh mention of the snowe, vsed at tymes conuenient, with much care and delite. Xenophon in the thinges of memory which her wrote, maketh mention of many people that did not onely drinke snowe, but the water therof continually. *Athenæo.* *Pericrates.* *Euticles.* *Sciates.* *Xenophon.*

Plinie. The Romanes did vſe it muche, and ſo Plinie in the 31. booke of his hiſtory ſaith, that Nero was the firſt that ſoode waters, to coole it in Snowe. The which Galen in the ſeuenth of his *Methode* doth recite of him, ſaying, Nero was the firſt that ſoode the waters, and afterwarde cooled them with Snowe: for the water being made colde in this ſorte, receiueth more quickly the colde, and more effectually. Alſo it is a water more healthfull, for by the ſeething of it, is ſeuered the earthly partes from the water, and it remayneth more ſubtile, and more thin, and ſo it deſcendeth more ſpeedily from the ſtomacke.

Plinie. Plinie in his naturall hiſtorie, in the nineteenth booke, complayneth of the care that thoſe of his time had, in keeping the Snowe of the Winter, for the hote weather in Summer, ſaying, that they did mercilyes to the mountaines by keeping the Snowe from warme weather, making it to peruert the order of nature, that in the monthes which are moſt whot, in the which there is nothing but heate & drithe, that the curioſitie of the people is ſo much that at that time, there is ſuch abundance of Snowe, as in the monthes in the which there doeth naturally fal vpon the grounde great quantity thereof. This Plinie ſaieth, for in his tyme and after, it was a common thing to keepe the Snow of the winter, for the Summer. *Heliogabalo.* Heliogabalo Emperour had made a great caue in a litle mountayne, from a garden of his owne, where hee gathered in the winter very greate quantitie of Snowe, bringing it from the mountaynes that were niereſt to Rome, where of they vſed in tyme of heate, in their banketes.

Charet Mitilinens. Chares Mitilineus, in the hiſtory that hee writeth of King Alexander ſayeth, that in the Citie of Petra, a moſt populous Citie in Aſia, there was, ordinarily thirty caues, that in the winter tyme were filled with Snowe, for the whot weather, for the ſeruice of Alexander, & ſuch as were retayners to him.

At this day it is vsed, not onely in Asia, but also in many partes of Africa, and in all Europe, chiefly in all the Countries which are vnder the dominions of the great Turke, and especially in Constantinople, where the snowe is so much vsed, that all the yeere it is solde in publike market, and they vse of it all the yeere. The selfe same is done at this day in all the states of Almanie and of Flaunders, Hungary, and Bohemia, and other places, where they keepe the Snowe, in houses, and hatches in the Winter, for to make their drinke colde therewith in the summer.

Snowe is kept by many people.

They carry from Flaunders to Paris, the water that is froien, which is more then three score leages distance. Likewyse in our country of Castile it is kept in houses, and they gather it in the winter: and when winter is past, they conserue it for the whote weather. And there are many Lordes and great men, which haue in the mountaynes particular houses, where they commande that it be put in the winter, for this effect: and many of them doe vse it, and doe make colde therewith as well in the winter, as in the summer, as there are chiefly in Castile in the tyme of winter, waters that are most colde.

They which drinke that which is made colde with snowe, saye that it doeth not offende them, as that which is made cold with the weather, for it is seene that a cuppe of colde water being dronke, that commeth forth of a well, or of a colde fountayne, hurteth such as doe drinke it, and drinking that which is made colde with snow, they feele no such hurte.

The colde which doeth proceede of Snowe, doeth not offend as other colde doeth.

I doe much marueil at one thing, that this Citie of Siuill being one of the most famous of the World, wherein alwayes haue liued many greate personages of very high estate, and many people of greate estimation as well of the naturall people of the Country, as strangers, that

How careles people are that they haue not had Snowe in Se-

will

that that hath ben done which haue brought thither snowe in the time of whot weather for to make colde that which they drinke, seeyng that the heate of this countrie from the beginning of Summer, vntil it be well neere towardes Winter, is so great, that it is not to be suffered, and all the waters are most whot, that they cannot scarcely be drunke. And besides that the moste parte of the people of this Citie are people of much businesse and cares. And seeyng that in a Countrie so whot where businesse and cares doe abounde where the water is whot, and nothing wherewithall to coole it; with out Citie it may be admitted and vsed that it may be cooled with snowe, seeyng that the coldnesse is so sure, as we haue sayd, and it doth make the benefites which Galen and Auicen haue shewed vnto vs.

An exhortation.

Note.

Let euery one looke vppon his disposition that being whole, although hee bee not altogether in health, in time of whot weather he may drinke colde more or lesse as it is conuenient for him. For the drinking colde doeth temper the Liuer, it mitigateth the heate, it geueth appetite to meate, it comforteth the stomake, it geueth strength too all the fourt vertues, that may doe theyr woorkes the better, the meate is eaten with appetite, and with gladnesse it taketh away the drythe in the day time, it causeth that the stone doth not ingender in the raynes, by keeping temperate the heate of them, it taketh away lothsomnesse, and likewise it doeth many other good effectes, that the vse and thereof experience doe shewe vs.

The good that drinking colde doeth.

Auicen.

And because it is the best manner too make colde with Snowe as we haue sayde, let vs allowe thereof with graue Authours: and let Auicen bee the first, in the thirde of the first, where he saith, The water that is made cold with snow, vnto such as are of a temperate complection, whereas coldenesse hath beene made with Snowe, yea although the snow be fowle and not cleane then it serueth to make colde the water without: and that as is good and cleane, is to be put in,

to

to that which shalbe dronke, as Auicen himselfe sheweth in the second parte of the first booke, the 16. chapter, where hee sayth, the snowe and the frosen water, when it is cleane, and that the snowe hath not fallen vppon euill plantes, or that it be not mingled with earth, or other superfluities, and the frost not made of euill infected waters, but that the water which come sooth of the snow, bee cleere and cleane, and the water that commeth sooth of the frost, be also good and cleane, if any parte of the water of the snowe or of the frost bee put into the water that must bee dronke, or with them the water be made cold without doute it is good: for the waters which come sooth of them, bee not straunge from other waters.

This doth Auicen say, giuing to vnderstande that these waters which doe proceed of snow and of frost being cleane, doe not differ from the goodnesse of other waters: onely the difference is, that the water of the snowe and of the frost are grosser then other waters, by reason that the vapour is congeled in the middle region of the ayre, as wee haue declared. Rasis amongest the Arabiens the best learned, in the thirde booke of those which hee wrote to the King Almasor sayeth thus, The water of snowe cooleth the Liuer that is whot, beeing taken after meate, it strengtheneth the stomake, it giueth appetite and lust to meate, but that which is dronke ought not be much. And immediatly after he sayth, the water which hath not so much coldnesse, that it giueth not contentment to him that drinketh it, filleth the belly, & taketh not away the drithe, it destroyeth the appetite, it taketh away the lust of the meate, it consumeth the body, and concludeth, in saying, that it is not a thing conuenient to bee dronke. Rasis

I do vnderstand it for the preseruation of the health of man, of the which Rasis, treating in that booke himselfe in the 4 of Almasor, speaking of the preseruation from the Idem.

plague, he commandeth to drinke water of snow and in the same chapter yet doeth referre it another tyme to the 26. chapter, of the sayde booke, in the tyme of whot weather he commandeth to be dronke in the morning snowe with sugar.

Cures with Water made colde with Snow.

The Arabiens cured many diseases with the die of the snow, and with water made cold therewith. Auicen in hot griefs of the stomake doth cõmand to make cold the drinke with snow and likewyse in hot griefes of the liuer, put vpon the griefe, which is very sharpe or sore, and in causes which are very hot, it hath bin seene many tymes to take away the paine. He commandeth in the grief of the toothache to make cold the water with snowe, and that they washe their mouth therwith very often.

Auicen.

Auicen.

And likewyse Auicen in the 11. of the third, treating of the trembling of the hart saith, if the cause be strong, and therwith be any inflamation, let him haue giuen him colde water to drinke, and snowe water mingled with dial water, certaine draughts one after another, because hee shoulde not drinke much at one tyme, for the reasons aforesaide.

Rasis.

The selfesame sayeth Rasis, in the 7. of his *Continent* in three places, speaking of the sayde griefe: at the first giue vnto such to drinke continually water of snow, chiefly if the sayde disease proceed of a melancholy humor. And in the second part he counseleth them to goe dwel in a cold country, and if they cannot doe it, that they vse to drinke snowe, and continually the water therof. The third is, that such as haue no remedy to be found, o they will be conserued with giuing them to drinke the water of the snowe continually.

Idem.

And being wryting of this, and healing of a Gentleman that could not fetch his breath, and was al swollen, and slept not in many dayes, and had a griefe at the hart, and with letting him blood, and giuing him to drinke water of snow continually, hee healed, not without greate admiration of al men for hee was taken to be but as a dead man.

Amato

Amato Lucitano in the 7. *Centuria* doeth speake of a cause of one that had a hot burning feuer, and for the greate heat and inflamation, hee had in the throte, hee coulde not swallow downe any thing, and with a peece of frost, chewing it continually, not only it toke away the difficultnesse of the swallowing downe, and the inflamatiõ he had in the throate, but did also ease him much of the feuer. *Amate Lucitano.*

It is vsed to drinke at this day made colde with snowe in all places, where it is to be had: for with this manner of making cold, they find more assurance and contentment, then in al the rest. And so we see that in the court it is vsed, of Kings, Queenes, and Princes, and al great men and Lordes, and common people that are there resident. And to this day with the vse thereof, it hath not bin seene, that it hath caused any kind of disease: and if it had bin hurtfull, and had caused any common disease or particular in so many peeres as it hath bin vsed, it would haue bin seene, rather wee haue had many examples, that it hath done good, and hath conserued those which are hole, that they should not fal sick, and such as are sicke, haue bin healed with water wherin they quench many tymes a barre of gold, and they do attribute more vertues to this water, then to rosemary. It is a thing most suspicious of as many as may be, for at the tyme they deuide the golde from the siluer or coper, wherewith it doeth come mingled, they deuide it with strong water which is corsiue venom, & mortal, of the which it cãnot be cholen, but there will remain some euil quality therof, because it is a thing so strong. And likewise at the tyme they melt ỳ gold, to make it in barres, and of them to make mony, or any other thing, that it may fine and ryse of more killots, when it is melt in the furnace, they cast into it *Sublimatũ* grosso, iudge you if it will let the gold to participate of it, although it be but litle, of that venom so mortal and so hurtfull, and the poore sicke person trusting vpon the words of the Phisition, thinketh that hee hath remedy for the hart, and for his sowndinges, and faintnesse, *The vse to make colde with Snowe, the best and surest way.*

and there commeth to him hurt and poyſon, which deſtroyeth and corrupteth him: beleeue you me, and ſuffer not ſuche which are ſicke, to ſpende their mony to caſt golde in medicines which they take, nor let them quenche golde that is whot in wyne, nor in water, for of the one and of the other, there remayneth no medicinal vertue, that will remedy their euilles. Only the golde being made mony, hath greate vertues and properties, for that is it that maketh the hart glad, and taketh away ſaduelle and melancholy, and repaireth all the vertues and ſtrength of man, it giueth ſtrength whereas is none, it is an vniuerſal remedy of al thinges, vnles it bee of death: for againſt that, nothing can preuayle. And ſeeing that night is come, and tyme giueth not vnto vs any longer liberty, and although that it gaue vs; yet age doeth his office, for I feele my ſelfe weary. God bee with you Maiſter Ormſio, and likewyſe to you Maiſter Burgus, and I goe to take reſt.

The end of the Dialogue of Yron.

THE

BOKE WHICH TREATETH OF THE SNOW, AND OF the properties & vertues therof:

And of the maner that ſhould be vſed to make the drink cold therwith: & of the other wayes wherewith drinke is to be made colde: Wherof is ſhewed partly, in the latter parte of the ſeconde Dialogue of yron.

With other curioſities which will geue contentment by other auncient thinges woorthy too bee knowen, which in this treatiſe ſhalbee declared,

Written by Doctor Monardes Phiſition of Seuill.

1574

THE

BOKE WHICH TREA-
TETH OF THE SNOW, AND OF
the properties & vertues therof:

And of the mater that should be

To the excellent Lord the Earle of Barajas assistent of the citie of *Seuill* &c. the Doctor Monardes your *Phisition wisheth health.*

MOst excellent Lorde, the faire & white snow doeth complaine vnto mee, saying: that she being so auncient, and of so many ages, celebrated of so many Princes, Kinges, wise and valiant men, and beyng had in so greate estimation and price, that with greate care they seeke after her, & with greater care they doe conserue her, for to geue health & contentment to all persons: yet for all this, many people with little consideration, & not knowing what they say, doe persecute her, putting vndecent names to her: and that which doeth most greeue her is, that some Phisitions, either for ignorãce, or for malice, do speak euil of her, not perceiuing what so many lerned mẽ haue treated & said of the great vtility & profit which she doth to many, as experience doth shew, & all people doe vnderstand, chiefly when they doe drinke their drink most cold with the benefit which doth remaine to them therefore, they do praise & extol her. Moreouer she saith, that she forceth no perso to vse her: but if any wil vse her, shee can geue such order & maner to make cold the drinke, as is cõ penient for al persons, geuing the degrees of coldenesse which euery one would haue, & which doeth best appertayn to them, & this with all assurance with onely leauing or placing the vessel wherein the drinke is ioyned nere to her, the which none of the olde writers nor of the late did speake against, or forbid. And especially let this maner of making cold not be done with sinking water of a well, nor with the most burning Saltpeter, but with pure water beyng cleane and cleare. These complaintes & many other the faire lillie white Snow hath vttered vnto me, & in the end she lastly saide to me, that since that I had prayed her so much, and taken in hande to fauour her, that I should

also

also seek her some one person wise and discrete, that with worthines & greatnes might valiantly succour & defende her from his aduersaries. And seeing the great reason that she hath, & the bondage that I am in for the preseruation of her honour, seeking in all this realme who might do it, I haue not founde who hath the partes that this faire Lady Snow desireth, & who with most iust title may do it so well as your most excellent Lordship. And that your Lordship may vnderstand the rights which she hath, I doe offer & serue you with this treatie, that of her & of her greatenes I haue written being amended & added therevnto, of that which before was writte. Wherby your Lordship, seeing it may the better defend her cause and this shall not be hard to your Lordship, seeing that it hath byn so easie vnto you that which did seeme impossible, that is, hauing taken out mighty riuers of dry fieldes, & placed so many & so faire fountaines made with so much art by al parts of this citie which were so necessary, & where there was a Lake without profit, it now made the fieldes of Easter & faire places full of trees which doeth serue for the recreations and walks of our citizens: and as one most worthy which doeth followe the Romanes in their works hath brought to light the antiquity of this citie, putting the colomnes that so many yeeres haue byn secretly hid and buried in a place now so publike decked and adorned as the antiquitie & greatnesse doeth deserue: wherby that al people may enioy of a remembrance so euerlasting. the which howe harde and laborsome it hath beene, the impossibility that the worke had, doth shewe. And so the faire Ladie Snow is in great hope & trust that hauing suche a noble protector, she that be defended frō euil tongues, & that she shall be taken & held in the same estimation that her works & greatnes doe rightly deserue.

The treatise declaring the vse of Snowe with the singular benefites thereof.

GOD our Lorde, too manifest his knowledge & infinite power, made the vniuersall circuite of this worlde, which doeth contayne all those perfections, that man may imagine in his vnderstanding: & it is deuided into two partes, that is, the region celestiall, and the region elemental. The celestiall is shining, without any variation, alteration, or corruption. This doeth contayne in it eleuen Heauens and in seuen of them, are the Sonne the Moone and the other Planets, in the eyght are the starres, the nienth they call Christaline, the tenth the first mouable, and the last they call the imperial heauen, which is as much to say, as the heauen of fire, by reason of the brightenes that it geueth from it which is fired & doeth not moue where the dwelling place is of them which are of good fortune. The other parte is the elementall region which continually and without ceassing is subiect to these alterations: & this is deuided into 4. elementes, which be, fire, ayre, water and earth, of the which mixture are ingendred all these inferiour thinges: the element of the earth is in the middest, as the foundation of all the Circuite: then soutwith, is the water: and about the Water and the Earth is the ayre: And aboue the ayre is the fire, the which is neere to the circle of the Moone. All these elements doe moue as we see in the impressions which are made in them, onely the earth is vnmoueable, as the foundation of all. The earth hath much mixture of water and ayre: one-

by the fire hath no mixture of other Elementes, and amongest
these Elements the ayre is very principall, which is deuided
into three parts, one is the hyeeste, and nexte to the Regi-
on of the fire, which is whote and dyle by the felowshippe
that it hath therewith, taking muche of his qualitie, which
is cleere and pure; from whence doe not procede anye
wyndes, nor clowdes: and this they call the celestiall Re-
gion and the partes nexte below which are nexte to the wa-
ter and earth be grose and troubles full of Vapours, pear-
ceth and visites with the bounes of the Mowne, whereby
it commeth too her whote and the hyeeste and middle
Region of the ayre doeth come too her very colde, because
it stondeth in the midoest of the two extremities, beyng
fa whote. And in it, is increased the colde as in the mid-
dle parte fleing from the extreme partes of heate, as we have
spoken of before. This middle parte hath partes more or
lesse colde, for the parte that is toyning nerre unto vs is not
so colde, as that which is nixte to the superiour partes of the
fire: And how much more the vapours ascende vp on right, the
more they doe congele, and hold fast. In the middle region of
the ayre doe ingender the clowdes, the small rayne, the
hoppes, the frost, the rayne, the Snowe, the Hayle, and
other impressions as the Thunder, lightnings and sharpe
showers, and comets. The Clowdes be the principal mat-
ter which doe ingender the Rayne, the Snowe, and the
Hayle, and the other impressions which wee have spoken
of, that are made of many Vapours which doe rise vp
from the inner partes unto the middle Region of the ayre:
and so being toyned, they make one body, and they more
ouer with the rounde of the salve place: and for this the clowde
is like vnto a mother, and is the common matter of all the im-
pressions that are made in the ayre. And so it is of the Snowe
as a thing ingendred of it, in the middle Region of the ayre.
And the Snowe is no other thing but a Vapour, colde, and
moyst

moyst, which came into the middle Region of the ayre, beginning ingendred, in the bodie of the Clowde with a meane coldenesse which is not so strong as that which doeth cause the Hayle, nor so soft as that which doeth cause the water, and in the like Vapour before it be made water, it doth congeale and freese, and doeth fall broken in peeces and are white, because there doe rayne in them more colde then in the water.

The which Galen doeth shewe vnto vs in the booke of the philosophicall hystory of Anaximenes the philosopher. Of the congealed ayre, he saieth that the clowdes are made, and of the same, beeyng more thicke, the rayne is ingendred, and the same is congealed and frosen, and by the coldenesse of the ayre it is made Snowe: and beeyng more congealed it is made Hayle. And the same Galen doeth say in his booke de Vtilitate respirationis, the Clowdes congealed are made Snowe: which is the matter that the rayne is made of, the Snowe doeth fall in the highe places, which of their owne nature are colde places, and thereby it is made conserued, and very seldome it falleth in the Vallayes, and if it doe fall there, it is very smal, & soone with is dissolued. It falleth in the Sea but seldom times by reason of the heat which it hath, & by the winds that are continually in it. For heat & moisture are rebeties & much more the wind accompanied with the same. Galen in the drench of his simples, saieth, that there were Philosophers that saide the Snow had hoot parts for being cast in the hand, it heateth & burneth like to fire. And so the saide Galen in the 4. of the said Bookes, sayeth as he went vpon Snow, his feet did burne: the cause of this is not that the Snow is whot, nor that it hath whot parts, but with his cold it doth shut the pores of the handes or feete and causeth that the heate which is in the inner partes haue not wher to come forth by so being shut in, do cause so great a kindling, that seemeth to burne: the which we see contrary if the handes doe burne & be put into whot water, as the pores

Galen. Anaximenes.

Galen.

ers appeare herewith, of the heate of the Water it melteth, and the inner heate commeth forth, and the handes remayneth colde.

The commodytie of Snow

The Snowe doeth fall for the moste parte in the time of Winter, when the whyte windes doe blowe, it falleth in Countries which are full of Mountaynes, it neuer falleth in places that are very moyst, neyther in great quantitie. When it falleth it is layre and of a goodly shew, by reason it falleth in peeces very white, and it falleth softly without Tempest or Ayre, it leadeth the people as it falleth with her feathers, it hurteth no house: and it doth harden the Earth, when it melteth, it softeneth it againe, and fatteneth it. It killeth the euil Hearbes, and doth fructifie and increase them which are good, as Aulo Gelio sayth, and for this pe is sayed, The yeere of Snowe, the yeere of Fertility.

Aulo Gelio.

It doeth good to them of the Mountaynes and to the Miners, for in the tyme that it falleth, there are taken more store of wilde Beastes and Wylde foule, then at other tymes. Galen sayeth, that the Snowe doeth cause that the fishe doth not corrupt, and for it doeth conserue it a long time that it rotte not, and likewise it conserueth the Fleshe from putrifaction, as we see in the Mountaynes among the Snowe there are found men and beastes that were frozen so muche without corruption, as though they were put into Balsamo. Galen sayeth when Snowe doeth fall, it is a Token that cruell Diseases are at hande, and the ofter the Snowe is, the harder it is, and it looseth his softnesse and waxeth harde. In suche sorte that in the Mountaynes there are Pytpynges and hollowe places made of Snowe so strong, that they seeme as though they woulde indure many numbers of yeeres.

Galen.

The Snow doth make colde.

Manie other good thinges are too ber spoken of the Snowe which I doe let too speake of for too treate of one, the greatest and principall that it hath, which is vied at this

at this day in many parties of the world. Which is, that
that which we drinke, in such sorte that with all easinesse it
doeth make it so rote, as our health and state can suffer: and
this is in such degree, that there is nothing at this day that
with more ease and pleasantnes doeth it. Now to those will
means sett of it, seing, that the effect of the water is to rote,
that the drinke may be rote, and so become it is convenient
to drinke it, and who they be that with easinesse may vse it,
as well in the conseruation of health, as in the healing of di-
seases. The drinke bringhe the beginning of the necessitie vn- *Of the drink.*
to the time of our conseruation, for it is a natural appetite, for al
men desire appetite to refreshe the moysture, that continual-
ly is lost: and for this nature brought forth water which is
cold and moyst for to repaire this losse, and it is common in al
creatures: & so Hipocrates, Galen & Dioscorides, do say,
that the water although that it be without sauour and smell, *Hipocrates*
& colour, bright & cleere it ought to be cold, for & such water *Galen.*
bothe softe the moysture that is lost, & both make thinne the *Dioscorides.*
meate, that it may penetrate to the liuer, & that there is bet- *The water*
ter made blood. Galen doeth say that one of the conditions of *ought to be*
good water is, that it ought to be cold, for being so, it hath *colde.*
many good properties, which the whot hath not. And Aui- *And of his*
cen vnderstanding this in his seconde booke speaking of wa- *vertues,*
ter, he praiseth much the colde water, saying. It is true *Galen.*
that the cold water, although that it comforteth the stomake,
it doeth good to such as haue their belly lost, and to them that
doe suffer the flix, or runnings of the belly, of what sorte soe-
uer it be, and it doeth good to such as do suffer diseases, that
are caused of the like runnings. Where Auicen doth giue vs *Auicen.*
to vnderstand how much the vse of cold water is conuenient
for them, which doe suffer the flix, or runnings of the sto-
make, chiefly if they bee causes of hot humours: the which
were for hauing certayne floodes of choler, they are taken a-
way with a good draught of colde water: and others hauing
and suffering griefes and payns of the stomake, with only

Galen. drinking of the coldest water they were healed, as Galen
sayth in the 7. of his Methods, that he saue in one day, yea
in one houre, with a draught of colde water many diseases
were healed, and some of these were weake of stomake, and
colde, with colde water of a fountaine, but with water colder
in degree, and in kynde in this place. And so Cornelius Celsus in
Cornelio Celso. his first booke, commaundeth as were weake of stomake, com-
maunded them to drinke after they had eaten the coldest wa-
ter they could get, and in chaleur the stoles, should be mouke
water, that was most colde, and in runnings of riuer burnyng,
Auicen. it should be vsed, for to stay the flixe. Auicen in the fyfte
chapter saith, that the colde water doth coforte all the vertues
in his psyches that is to say the vertue diligestiue, attractiue,
rectiue, and expulsiue. And so he goeth declaring euery one
of them, giuing vs to vnderstand how much the colde water
Auicen. doth corroborate and make strong al these vertues, wherby
they doe their workes the better. And the said Auicen in the
second of his Intercourse of waters, saith, the colde water is
the best of all waters, and it is conuenient for them which
are whole, for it giueth lust to meate, & maketh the stomake
strong. And a little before he saith, that which is not colde
doeth corrupt digestion, and enflech the meate to swim in
the stomake. It rebeth not away the riche. It enflech the
dropsie, by reason it corrupteth the first digestion, & conso-
Auicen. meth the body with his heate. Auicen manifestly confirmeth
this in the third of the first part, saying, the colde water is
conuenient for them, that haue a temperate complexion,
for being what it enflech the stomake to be sicke. Isaac A-
Isaak. liabas, and Rasis say the same, that Auicen saith, the which
Abbabat. he prouet in purpose, because her woulde not be long in his
Rasis. sayings. But thing Auicen woulde haue in the thirst of the
Auicen. first degree, that hee which shoulde drinke very colde, must first
make a good fomentation, eating first a good portion of meate,
before he drinke. Also he saith that the colde drinke may not
be vsed much at one draught, but by litle and litle, by cer-

sion is doth bring two benefits, which is, that there is taken more taste in that which is drunke, and it doeth not kill the naturall heat, as it is seene by the pot that boyleth, if you cast into it much water at one time, it doeth cease boyling, but if it be cast by little and little, it easeth not his working. And therfore Auicen himselfe sayeth, when that you will drinke colde, that you drinke with a vessell which hath a straight mouth, that the drinke runne not in hastily, the said vessel being a limet, or a pedne, with a poynt, surely it is a great benefit, for them which are affectioned to drinke with the yse besides: if they ought first to take out the winde or not, I do remit me to the Doctor Villalobos, who treateth largely of this matter.

Who drinke colde, let them drinke little and little.

And by that is is seene howe Auicen woulde that those which vse drinke very colde, they shoulde not drinke foorthwith at the beginning of their meate. For it comes there ber, that assoone as they begin to eate, foorthwith they will drinke, that as is very colde, the stomache being empey without water, which cannot choose but hurte: and so the harme which doth come to them by this, they doe attribute it, foorthwith to the colde of the drinke, and not to their euil order: the which Auicen sayeth, speaking of cold water, that to drinke it without order, is the cause of many diseases, & if it be dronke in order, as well in time, as in quantity, it profiteth as he hath said. Therfore let euery one looke to that which is conuenient for him, and let him make experience in himselfe, and if that it be conuenient for him to drinke colde, that he may beare it without that it doe offende him that doe it, for therof will follow the benefites which we haue spoken of, but if he be sicke, and fall into any disease, wherby he saith, that the drinking of colde drinke doeth offende him, in such case let him not vse it, for my intent is to shew and perswade them that doe drinke colde, that if it doe them no hurt, nor offende them that they drinke it so, and such as doe vse it of custome and haue experience that it doe

You must not drinke colde at the beginning of meate.

not

not diſcouered, vnto ſuch they drinke not, that which they drinke colde, the luſt of their meate is taken away from the, for they take no taſte in that which they eate, and they eate it with griefe, and with an euill will, for that which they drinke doth not ſtirre them, & the meate drunke doth fill the ſtomake full of windineſſe, and cannot make therewith a good digeſtion.

He doth counſell to drinke colde.

But what is hee that hath a reaſonable health, being in the tyme of great heate, or in the hoat ſummer, that commyng to eate, being weary of trauell, or of greate labour, hauing the tongue dry, the breath hoter, that doeth not drinke colde, ſeeing that in vſe it, there doe follow the benefites that I haue ſayde, and doeth ſuccor his neceſſity, and remayne content and glad without hauing offences by diſpoſition, and health. Then the which Galen doeth admoniſh and exhorte vs, in the booke which hee made of good and euill meates, ſaying. In the tyme of hot weather, when our bodies are hoter and ſomtymes inflamed, then we muſt vſe of thinges that may refreſhe vs: although that they bee euill meates, as Plummes, Apples, Cheries, Peches, Goords, & of other colde fruytes, in theſe lyke tymes. Galen ſaith, that wee may vſe colde meates, as the feete of a pigge or hogge ſodden in vinegre, and crudded milke: and the ſame meates muſt be made colde, and likewyſe the drinke muſt bee made colde, as the water, and the wyne watered with colde water, or made cold in ſnow, the one and the other muſt be made colde in the moſt cold water of a fountaine, and if it be not to be had, let it bee made colde in ſnow, chiefly the drinke. And after that Galen hath made a large digreſſion, as it is conuenient ſo much in the tyme of greate heate to eate and to drinke colde things, hee doeth deſcribe who they are that ſhould drinke colde, and ſaith in this ſorte, thoſe that ſhould drinke cold are ſuch, as haue much buſyneſs, and haue care of many things, as thoſe which are gouerners of cities, and common wealthes, and the miniſters which doe helpe

Galen.

them.

them, and vse priuilege of ſuch cares and troubles: and thoſe that are much exercyſed in bodily buſines, in eſpecially the ſouuereigne exercyſes, or other great exercyſes, and they which doe ioyney, and inſpecially long ioyneyes, giuing to vnderſtand all ſuppoſed exercyſes. Here I doe ſee many being ſicke, and hauing great occaſions of ſickneſs, after that they drinke cold, they are whole: and when they dꝛinke it not, they become ſicke agayne. And although experience doe ſhewe it, yet Galen doeth teach it vs, in many places, being the Prince of Phiſicke. For in the thirde degree of the ſubſtance of meates, he ſaith, that vnto them which are vſed of ſtomake, it is conuenient that their dꝛinke be made colde with ſnowe: the ſame he doeth confirme in the booke of good and euil meates. And in the 7. of his *Methodo*, it hath beene ſeene, as he ſaith, that vlceres haue beene healed, and the griefes of the ſtomake with colde water, made colde with ſnowe, and in the 6. of the *Epidimiai* hee doeth vſe much of water, firſt ſodden and after cooled with ſnow, and in many partes hee doeth put to coole in ſnowe the medicines, which he doeth vſe of and the ſame doe the Arabiens, for that, as it is ſayde, it doeth ſeeme that the ſnowe was had in reuerence, by the ancient wꝛiters, and that they did vſe of it in the preſeruation of their health, and in the healing of theſe diſeaſes, for that it was the beſt maner how to make it cold, more cleane, and more without ſcruple. For the cold that proceedeth of ſnow, is healthful without receyuing hurt, by that which is cooled with it, nor cauſeth any alteration by cauſe it is a very good congeled water, and doeth make cold.

Galen.

Galen.

Galen.

How it ought to be vſed.

Truthe it is, that it is not conuenient to vſe of the ſayde ſnowe continually, if it be not in tyme of neede, by the way of medicine: for the vſe of the ſayde ſnowe dꝛonke in water or in wyne, or putting the ſnowe into them, doth ingender many kind of diſeaſes, which if preſently they bee not felt, they come to be felt in age: Of the which Galen doeth make

a large relation, in the booke of diſcoſes of the eyes, and in the booke of good and euil meates. And becauſe that Auicen did expound them, I wil ſhew what he writeth; in the thirty part of the firſt booke, in the 8. chapter: He which doth drinke ſnow, and the water that doth proceed out of the ſame ſnowe, if hee doe vſe it continually there will followe much hurt thereby: it doth offend the ſinewes, and it is naught for the hed, and for the inner members, and eſpecially for the breathing: and there is none that doe vſe to drinke it, but it will do them hurte, vnleſſe hee be of a ſanguine complection which if hee doe not feele hurt preſently, hee ſhall feele it afterwarde. All whereby it appeareth howe euill the vſe of the ſayde ſnowe is, and the water which doeth come out of it, if it bee not by the way of medicine, onely ſo it may bee vſed to coole therewith, for in ſuch ſorte it doeth not offende, as is ſayde. For in this neither the auncient writers did put any doubt of hurt, nor any ſcruple, and none was for that it hurteth not, but bringeth health, and benefit, as wee haue ſayde.

Plinie. And as Plinie alſo ſayth, of the delight and pleaſure of the colde, without offence of any malice of the ſnowe.

Martial. And Martiall doeth ſhewe the ſame, in the 4. booke, where hee ſayth, the ſnowe muſt not be drunke, but that licor which is made very colde with it. And this was learned and taught vnto vs, by the moſt ingenious Scithe.

And vnto ſuch as are very colde, it commeth not well to paſſe, for them to drinke that, which is made colde with ſnow, or that which is very colde. If hee bee not accuſtomed thereto: for by cuſtome, they may vſe and drinke it without any offence to them, but it is good that they moderate themſelues in drinking that which is very colde, and that they conſerue themſelues that it bee made colde, after a meane ſorte, although it bee with ſnowe. Alſo it is not conuenient for children, nor boyes, that their drinke be made colde, with

ſnowe.

ſnotie, by the weakenes of the fine wes, and interiour parts, and by the tendernesse of their age, and chiefly they may drinke no wyne, but water, by that their age doeth not ſuffer, that they may drinke it and drinking water very colde, it doeth them very much hurte. The wyne which is made colde with ſnotie, doeth not offende ſo much as the water which is made colde: one of the things which taketh away the fury and ſtrength of the Wyne, is the making of it colde.

And ſo there are three thinges which doe abate the fury of the wyne, that is, to water it a good tyme before you drinke it. Alſo to caſt a peece of bread into it, that it may ſucke the vapours, and ſubtilitie of the wyne. The third is, to put it to coole ſome reaſonable time in water, that is moſt colde, or in ſnotie, by the more it is cooled, the more the ſtrength and vapours are repreſſed, and ſo it will leſſe offende the head, and it will leſſe penetrate the toputes, which is cauſe maketh vpon wyne, and beeing made colde there is abated much of his ſtrength, in ſo much that if it bee very colde, it ſeemeth as though that it were water. Some people there are which doe ſay and publiſh much euil of the cooling with ſnotie, without knowing if it be good or euill: and as it is a newe thing, and eſpecially in this Countrie, they feare that there will come hurt to them by the vſe of it. And I beeing at the table of a Lorde, there was brought a platter full of Cherries with ſnotie vppon them, and there was a Gentleman that durſt not take any one of them, ſaying that they would hurt him, becauſe that they were made colde with ſnotie. And as it was a thing vſed a long time, to caſt ſnotie vppon fruite, as Galen doeth ſay that it was caſt vpon the Mulberry, the cauſe of this is by lacke of the vſe thereof, by reaſon it hath not beene vſed nor ſeene in theſe partes, and alwayes they take it by ſuſpicion.

Three things which abate the fury of the wyne.

Hiſtory.

Snowe vpon fruite.

Galen.

And heere are none that doe vſe it, but the noble men, and not al, but ſuch as haue beene Courtiers and ſuch

as haue proued the benefit and commodity that doth follow of it: for the first day, that without snow they haue drunk, and without it, they will pass not their tyme. And they do not consider that to liue they may passe with Beefe, and Mutton, and Lambe, but these kinde of meates doe ingender euil humours: for it is one thing to eate the partridge, & the beefe at his time, and mutton & byrds at another tyme. And there is difference to eate the flesh with sauce, & the partridge with a Lemon, for the one is to eate without taste rustically, and the other is to eate it with doe, cheerely and delectably. And so it is in the drinking of cold, or whot, for of the drinke that is made colde with snow, there followeth health, & the contemplation of the drinke that is whot, commeth euill diseases, displeasing & discontentment. Let vs now consider how the old writers tooke great delight to drinke colde, and chiefly that which was made cold with snow, and they were people both wyse and discrete, and with much care did preserue their health. For in their old writings, & in their manner of liuing, they did geue it whole to vnderstand for that they with so much care as we haue declared vnto you, did drinke that which they made colde with snow, in countries that was of lesser heate then this, wherefore should we not follow this benefit, and contynue, seeing that there of cannot follow vnto vs, but great benefit of health, being shortly as I haue said.

The old writers did vse much to coole with snow.

Note.

Let euery man looke to the health of a gentleman by his health, age, vse, and custome, and let him haue respect to that which doth agree with him: for the vse will shew him what he shall do, seeing that of the hurt or benefit, he may soone perceiue if it ought to be vsed, or no, & he must be aduised that at the beginning when he doth vse to drinke cold, that which is made cold with snow, the first day eate but small in the day time to dyne, but being past 7 or 8. dayes, it is taken away, rather they goe betweene dinner and supper without drink, & without hauing any need to drinke.

They

They bring the snow to this countrie, from the mountains whereas is much snow 6. leagues beyond Granado. The snow hath many things to preserue it, because the way is long and it commeth by a whot country, by reason whereof it doth muche diminishe, & very little commeth hither of that which they take out there: and therefore it is so verye.

Frō whence they bring the snowe.

It is a marueilous thing that these mountaines of Granado, are all mates full of snow, & that in them it is durable and perpetual, and for great heates, and sunne, that shineth vpon them: yet the snow continueth in one state, and we see that it doth not change. In the mountaines Pirineos, which are fifty miles from the mountes of great heat and time of summer, to drink their waters which they make cold with snow, as our history writer Alonso de Palensio doth reherse himselfe too the which he wrote of the warres of Granado.

Mountaines of Snow.

If the snow be kept in cold and dry places, for the moysture and heate are his contrary, & the wind which commeth of the sunne, much more, because it is whot & moyst. They doe vse also to presse the snowe, when they put it in seliers to keepe, that it may the lōger endure & melt lesse. Charles Militineus doth say that the snow must be kept troden & couered with leaues and bowes of an Oke, because in this sort it is most conserued. That which is brought to this citie, they bring it in straw, for it doth conserue it more then any other thing, & it doth melt the lesse: which the glorious S. Augustine doth shew vs in the first booke of the citie of God, where he saith, who gaue vnto the straw a cold vertue so strong, that it kepeth the snow which is most cold and conserueth it? and who gaue it likewise so whot & feruent a vertue, that the green fruit not being ripe, as apples and other like, it doth ripe and season them that they may be eaten? in the which it is seene what diuers vertues the straw hath, seeing that it doth contrary

The conseruation of the Snowe.

Charles Militineus.

Saint Augustine.

The properties of straw.

effectes which doth conserue the snow, though make ripe the greene fruites, and doth more then the water, which is many times in the vessell, or in other thing: by putting any vessell with it amongst straw, it doeth conserue his coldernesse all the day.

There were vsed two principal wayes in these times too make colde with snow: the one is, to put the bottelles or the vessels of that as you will make colde, buried in the snow, this is done where there is much snow, & this doth make very colde and quickly: the same is likewise done with the water frosen. There is another way to make cold which is more easie and it is done with little snow, which is to fill a vessell of that which is to be made colde, and put vpon it a little plaster of lime or glasse, or of this plaster called the leafe of Milan & these may be made to serue, whereby it may generate through that which shalbe made cold, and vppon that serue vessell let the snow bee put, and from time to time, the water which doth melt from the snow must be taken away, for if it bee not taken away, it heateth the snow, and it melteth the more: After this sort it doth coole much, and maketh it as exceeding cold as you would vdnke it: and it is a way that euery one may bee more or lesse, as colde as he will, or as he hath need of it. The selfesame is done with a long cane made of the leafe of Milan, putting it full of snow, into the thing that you require to make colde continuing in it still, and this is to make any thing colde in an earthen pot or any other great vessell.

With a little plaster.

In a cane.

This manner of way is long or it be colde, and it is needfull that it be put long time before you goe too meate, and for all this it will not make it very colde. Others there bee that doe put the snowe in a little basket, layde vpon a little straw, for this doeth conserue the snowe muche, putting in one goblet with that as you will vdnke, leaning harde too the snow after this sort there followeth muche benefite, for it is not needfull too goe taking away the wa-

ter

ther from the snowe, by reason that it gaeth away through the basket. And the other is, that the snowe doeth not melte so muche, let every man doe as hee hath the quantitie of snowe to doe it withall, and likewise in the cooling of it, more or lesse as his necessitie and health doeth require, and can beare well the use thereof: of the which wee have made a large relation, although that my intente and purpose was for no more than too defende that the best way too make the drinke colde, and more healthfull is to make cold with snowe, and as for the other manner of wayes and vses too make colde, they have many inconveniences which I have spoken of, and onely too make colde with snowe, is that which is convenient, seeyng that the snowe doeth not touche the thing, onely the little platter that is made cold with it, is onely that which doeth make colde. All other wayes which doeth make colde, doeth not come nerre to the cooling with snow by a great way, for that is most colde which is cooled with it, and all other wayes doe seeme whoote, beeyng made colde in the beawe, in welles, or with salpeter, in comparison of that which is made colde with snow. And so it is a greate thing, and too bee muche esteemed that in the tyme of whoot weather, when wee are made a burning cole, of the extreeme heate of the tyme, when the ayche is so greet, that it maketh us to sounde and our bodies are so burning and sweating, that we have so easie a remedie with a little snowe, bee it never so colde as is convenient for us, and as colde as wee will, with all assurance of health geuing us so muche delighte and contentment, that there is no tyme to bee esteemed too it, nor understanding that can expounde it, of the which every one that doth drinke colde with snowe may bee singe of my Apologie when they do make an end to drinke by reasons of the most colde snowe.

By

By that which is ſaid, it is ſeene what a thing Snowe is, & how the vſe of it was eſteemed amongſt the people of old time for to make colde therwith, & as the beſt maner of theſe which are to make colde withall, and moſt agreeable to our health and neceſſitie, is that which is done therwith; & alſo as the drinking cold doth bring to many benefits and commodities, & the drinking hot ſo many hurts & diſcommodities, ſeeing that to vſe it is to make leane, and debilitate the ſtomake, it doeth make the meate to ſwim in it, & it doth corrupt the diſgeſtion, wherby it doth conſume and weaken the bowle, it ingendreth winds, it is the cauſe that the Liuer is debilitated, & weakened, it cauſeth cold infirmities, it doth not ſatisfie our neceſſity, it geueth paine and griefe and other hurts, that he which doeth vſe it, ſhall quickly feele them in himſelfe. The which is contrary to them that do drinke colde being cold of his owne nature, or made colde with ſnow, for that it doth comfort the ſtomak if it be weake, & ſtrengtheneth it & doth ſtay the flixe, & runnings of what humors ſo it be, & therefore it taketh away choles and bowles being exulcerate, it doth conſume all the 4. vermes, it taketh away the vlcers, it geueth luſt to eate, it maketh the diſgeſtion better, & you drinke leſſe & that with more contentment & gladneſs, becauſe by more ſo ſubtile colde drink, then much which is not. It doth let the ingendring of the ſtone and the which are whot of ebulition, it maketh temperate the heat of the liuer, it taketh away the kindling of the fire of them that are too hot, or ſuffereth of what cauſe ſoeuer it be, it tempereth the exceſſiue heate of the ſummer, it preſerueth from the plague in the time of it, and being taken vppon meate it ſtrengtheneth naturall heat, that it may make better his diſgeſtion & wonke, it taketh away the ſharp paines which commeth of any hot cauſe, it taketh away the trembling of the heart, it maketh glad them that are melancholie, it taketh from wine his furie & vapours, & the fruits put in ſnowe, & cauſe, that they doe not corrupt, hee that drinketh cold doth enioy the daintineſſe of the colde that it doth make, which is a

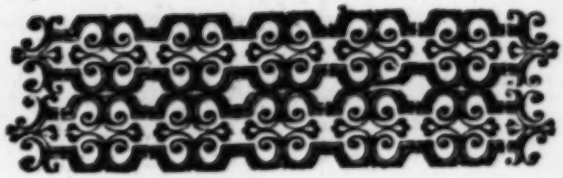
thing

thing that cannot be expelled and the vnderstanding of man cannot comprehend it. They which may liberally drinke cold & being made cold doe sweat, are such as be temperate of complection & full of flesh, & those which are of a cholerike complection, but & inflamed, the which are hoot of the liuer, and of the stomake, they which are sanguine and doe exercise themselues and labour as men of great busynesse, they which beare many cares, the gouernours of cities & common weales: & the ministers of them, which do participate of the like cares and troubles, they which doe exercise themselues in warlike affayres, and other great busines, they which goe much and haue laboured much, they which doe suffer burning Agues, and euils of great heats and inflammations. & aboue al, those which are accustomed to drinke it hereto, let euery man drinke cold, or most colde as he hath necessity, and as it is most conuenient for him: to such as it is not conuenient to drinke colde, nor most colde, are they that are very old, and such as doe liue idely, without exercise, and without care, they which haue rednesse in their stomakes, they which suffer griefes of cold humours, they which are sicke in the breast, they which haue diseases of the sinewes, they which cannot tell that they care for humors or colde causes, they which doe suffer much dentosity, children, and such as are of young age, and others to whom time and vse haue shewed what is conuenient for them. And thus we end our Apologie.

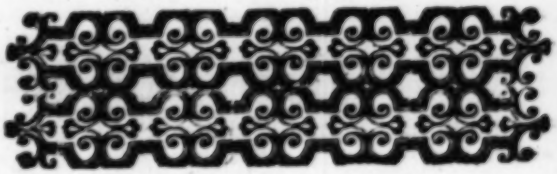
Finis.

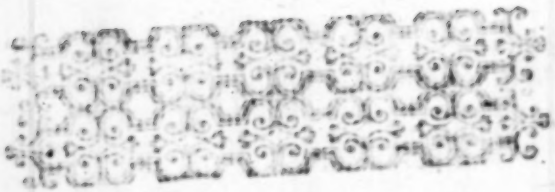
In Laudem Doctissimi Nicolai Monardis Medici Hispalensis.

TV solas laetas extollis Apollinis artes
Vtutę, studijs, moribus, ingenio.
Tu solus tum (quo melius medicare) Galenum
Quaeris, vestigas, inuenis & sequeris.
Tu solus medicas aras sermone decenti
Exornas, condis, coinis & amplificas.
Tu solus medicos libros vel triplici lingua
Explanas, mutas, exprimis & sepouas.
Ergo te merito dixerunt fata Monardum,
Nempe quod excellas secula nostra Monos.
Et Monedis poterit, Monadis quoq; munera prę-
Et seruate Monadę nomen, opusq; tuum. (stas:



Imprinted at Lon-
don at the three Cranes in the Vin-
tree by *Thomas Dawſon*, for
William Norton, dwelling in
Paules Churchyard at the ſigne of
the Queenes armes.
1580.





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